THE MESSENGER.

Dr A H Strickler
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"AS THE TRUTH IS IN JESUS."

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Poetry.

GOD'S PATHWAY O'ER THE SEA.

By Hezekiah Butterworth.

Arise, O Church of Jesus,
In strength renewed, arise!
The last, the crowning triumph,
Of grace before thee lies!
The lands, from bondage breaking,
Unite their march with Thee;
The Lord for thee is making
His pathway o'er the sea!

The wastes shall turn to fountains,
The arid plains to flowers,
On barren lands and mountains
Shall fall the fruitful showers.
Go forth, the promise taking,
The Master goes with thee;
The Lord for thee is making
His pathway o'er the sea!

No more on pagan highlands
The idol temples blaze,
Their psalms the ransomed islands
Conjubilant upraise.
To righteousness awaking,
The land of darkness see!
The Lord of hosts is making
His pathway o'er the sea!

Like Paul, at Troas, hearing
The Macedonian call,
Go, preach to every creature,
The promise is to all.
Haste with the invitation,
Thy feet shall glorious be;
God makes to every nation
His pathway o'er the sea!

—*S. S. Times.*

Communications.

For The Messenger.

EASTER MEDITATIONS.

The greatest joy of Easter is the communion with the risen Christ which He hath vouchsafed to all His people; but next to this for our present mortal state is the joy that comes from the blessed communion of saints. On Easter day of all days we are all together in this communion. Though parted by space, or parted by death, the Easter service brings us into one family. Broken families of earth that are in the Lord are made whole again on this joyous festival.

We have just come from the cemetery on this Easter afternoon. This forenoon in the holy communion our faces were turned towards the heavenly side, and by faith we realized that they were near, the loved ones gone before, just as really as though we had heard the rustling of their celestial robes. We made no doubt of that. But our life has its earthly side also, and that draws us still to the resting place of their bodies in the cemetery. Here we stand, father and mother, beside two grassy mounds, within a few feet of their mortal bodies now crumbling to their native dust. We are not repelled by the fact of this decay of their earthly forms. We see them only as we laid them to rest, with the lingering light of life still shining upon their countenances, and we rejoice in tears that we can stand so near these relics of the dear departed. It helps a little to bring home to the heart the comfort that came to us at the holy communion a few hours before. Two little bouquettes glide from a mother's hand, and are planted, one on each of the grassy mounds. The flowers are few, because Easter has come unusually early this year. The grass is not yet green, and these flowers are moistened by the little patches of snow that still lie upon the graves. Then, with a silent prayer for strength to bear the burdens that still remain of life's weary way, we turn our steps homeward again, thinking that these little flowers, fresh and pure as God made them, will keep watch to-night over the two graves. It is a natural affection that guided our steps thitherward to day, and that has led thousands in the world to do the same thing over other graves. Our holy religion does not command it—no command is needed to prompt the tribute of affection—but neither does it forbid it. Our blessed Lord wept at the grave of Lazarus, and once for all consecrated the tears of affection and sorrow over the graves of departed friends. He was no Stoic, and did not consider it unmanly or weak to weep, and He does not restrain us from paying this natural tribute of love.

There is a difference in natural temperaments and dispositions. Some are not drawn to the graves of the departed. They can enjoy communion with them better away from the surroundings and associations of the cemetery. But for the great majority of earth's mourners it is otherwise. To them it is a help in realizing the communion with departed friends to stand near their sacred dust. And for this reason we regard cremation as unnatural. We are so constituted that the natural and the spiritual belong together in our earthly state. Ordinarily it is helpful in bearing the sorrow of outward separation to have their graves with us. We can think of them better, and especially can we better thus bring home to the heart's affection the comforting truth that they shall rise again. Those forms in which we knew and loved them in our earthly homes shall appear in the resurrection, raised in honor and glory. Perhaps not all, but most persons it aids to realize this truth to stand by the grave. It helps to believe that the resurrection is not a shadowy thought or visionary dream, but a reality.

How precious those words of the Lord as they come down to us through the ages, "Thy brother shall rise again!" And those other soul-cheering words, "I am the resurrection and the life; whosoever believeth in ME, though he were dead yet shall he live; and whosoever liveth and believeth shall never die!"

Spinoza, the great philosopher of modern pantheism, once said, "If I could be convinced that Christ raised Lazarus from the dead, I would give up my philosophy at once and believe in Christianity." There is a greater miracle than that, of which Christians are convinced as firmly as they believe their own existence, that *Jesus Christ arose from the dead.* The proof is sufficient to convince all men; but it is not of such a character as to compel assent, because such assent would have no moral character. The only proof of any value is that which comes from the Word of God, and which reaches the heart as well as the head, and produces the willing conviction of faith in the spirit. Thousands and millions have had, and now have, that conviction, and it has been, and is, for them infinitely more precious than all the truth of the world's science and philosophy.

There may be some eyes following these simple lines that are not dried of the tears that have been shed over the departure of beloved ones from the earthly home-circle, and some that moisten afresh over the remembrance of seasons of sorrow in the years long past and gone. It is a trite theme, but one that never grows common For those who seek it, we would speak a word of comfort. Our Easter communion and our Easter visit to the graves of loved ones, have brought us near to you in sympathy. Let us commune together in a few words over our common sorrows. Especially would we speak to believing parents who sorrow over the death of beloved children.

Remember they are with the Lord in Paradise. More lovely than the first earthly paradise is that blessed heavenly abode. There is no night there. The Sun of Righteousness ever shines to give them light. No winter is there, but everlasting spring. Angels are their companions, they learn the ways of the heavenly life under their tuition, they know no sad, lonely hours, they feel no pain, they experience no sorrow, and they are forever with the Lord. You watched over their footsteps in the earthly home; you nourished them and instructed them on the heavenly way until you bade them farewell in the parting hour, which you can never forget, but scarcely did the sound die away on the earthly side ere they heard the greetings on the heavenly side.

Mourning hearts, heavy with sorrow, let this new Easter-tide bring new comfort and new strength under your heavy burdens! Let the opening spring be filled for you with countless voices to bring you heavenly peace. To some the opening flowers, the growing grain, the genial skies, the gentle zephyrs, will speak of earthly joys and earthly gain, and another year of worldly good; to you who know how vain are all these, let them speak forth the great parable of the resurrection. As you draw nearer year by year to the sunset of life, the evening sky will reflect for you the prospect and promise of the heavenly day. And in this joyous Easter season let us renew our faith in the resurrection of our Lord and Master, who will finally bring all them, that sleep in Him to the banquet of His love in the Father's house on high—to the one unbroken family of all the children of God! A.

For the Messenger.

THE HUMAN IN HEATHEN GODS AND IN CHRIST.

Humanity is the form in which God reveals Himself. The revelation in nature finds its true meaning only as we look at it as a preparation for, or a prophecy of the higher revelation in man. Adam was the fulfillment of all that went before; the recapitulation of nature in its lower plane; the efflorescence of the whole natural development. But God's revelation did not become complete in Adam. The development on its natural side was indeed full and rounded—man in the garden of Eden fulfilled all nature's hopes. He included within his bodily frame the most perfect type of the animal organism, and in addition to this he was a complete embodiment of mind on its natural side. In no form could the outer physical forces of nature receive completer emancipation, by being brought under the domination of the higher law of life, and in no other form could the powers of reason find a superior organ for their expression.

But as a revealer of God, this humanity of the first Adam was not adequate. Not until the process of creation in its upward development comes into a full and free union with the Godhead is the cycle complete; and not until then can we say that [illegible] When nature has arrived, in its upward course, at the first Adam it has indeed gained a pinnacle, but at the same time there stretches out before it and above it an infinite expanse which must be bridged over before nature can be united with the Creator after which it yearns. Nature cannot bridge this space. It has already in the first Adam attained its highest point and can go no further. God must come down and unite Himself with this first Adam; and it is in the Divine-human personality of the second Adam that this union takes place.

When God and nature have come together in the free vital union which we be hold in Christ, then, and only then, is revelation possible. Only when the cable was stretched from shore to shore through the ocean, could the electric thrill bind the thought of Europe and America; likewise, though on the higher plane it was only when Christ joined humanity and divinity in His own personality, that the thoughts of God, which are not our thoughts could come down from the heavens and embrace the world.

This we know, of course, by revelation. "No man hath seen God at any time the only begotten of the Father hath revealed Him." But there is also an intuition common to humanity, that the outward form of the Divine is the human. It shows itself in the gods of the heathen. In many of their theologies God is represented, if at all, in the form of man. The gods of the Orientals, the gods of the Greeks and the Romans, the gods of the wild barbarians were all represented in human form.

But a notable difference between these false religions and the true is that by the heathen humanity was felt inadequate to contain the fullness of God. This shows itself first in the religion of the Romans and Greeks, where they conceived the god nature as being distributed among a number of individuals, each one of whom had his or her own appropriate work or duties to perform. Whilst the temple of God in Christianity rests on one foundation—Stone—the Greek and Roman temple distributed the weight of the divine equally to many equal supporting pillars. The next step we find in the religions of the North was in order to be a proper containing vessel for the dignity and power of God as they conceived it, humanity must be enlarged and clothed with might. Hence the gods of the North are giants—men of fabulous strength and courage We see an approach to this in the Greek Hercules, but it does not come out into as clear expression as it does among the Teutons. Another step we notice in the religions of the East. Here the inadequacy of the human form to express the power of God is seen in the multiplication of parts. Two arms are not enough to express the power of Brahma, he must have a number; one face is not enough to express his wisdom and knowledge, he must have more. In one way this is an advance upon the Græco-Roman, in that it preserves the unity of the divine; but viewed from the human side it is not, in that it makes the human a monstrosity. Traces of this are seen too in the Græco-Roman pantheon where Scylla and Charybdis, the gorgons and hydra seem to indicate a feeling that the form of a man was not entirely sufficient to be a receptacle for the divine. But these monsters of Greece and Rome, occupied no important position in the company of the gods. And besides they express rather the conception of the powers of evil as they presented themselves to the mind of the Greek or the Roman.

Still more strongly does this feeling of the insufficiency of the human as a revealer of God, show itself in the apparent retrogression of those nations who worshiped beasts or heavenly bodies. At first sight it would seem they thought humanity too high and glorious and so took the body of a beast or a non-living heavenly body—something lower—with which to represent the divine. But in fact it is a still greater attempt to rise above the human. Despairing of finding in humanity anything with which to represent their ideas of God, they take something else—an animal or a planet—and invest it with allegorical or figurative attributes, and so in a mystical way form for themselves an adequate embodiment of their conception of the divine. Of course this does not apply to the superstition and fetishism of the lower classes, but to the more cultivated religion of the priestly classes in those nations that practiced animal worship.

Now in all these religions we see a universal tendency to regard the human as the medium through which the gods come down to mortals. It is a sort of negative, blind striving after the truth of the Incarnation. They got as far as they were able to go. For the humanity they saw was fallen humanity, and as such it could not be a revelation of the fullness of the Godhead. They were correct in the feeling of its weakness and insufficiency that constrained them to multiply their gods, magnify them into giants, transmute them into monstrosities, or deposit their attri- universe of which man is the head, yet is not man. But in attempting to find that which human reason cannot find—the complete and perfect revelation of the divine in the human they wandered off into all manner of excesses.

Christ comes to meet this universal want of humanity. He is the perfected revelation of the one God in one man. His humanity is equal in all respects—in nothing magnified, in nothing diminished. There is nothing abnormal in Him, but all the perfection and completeness which the first Adam possessed is His. In Him the divine and human arrive at a free union, neither one doing violence to the other. In heathen theories humanity must be strained and distorted in order that it may contain the divine. In Christ the power of God comes down and so strengthens the human, glorifying it until it becomes a transparent mirror to reflect the fulness of the Father's glory and the express image of His person. A. T. G. A.

Selections.

DORNER ON THE "FUTURE STATE."

We thank Dr. Smyth for the pains he has taken in the translation and editing of this section of Dorner's system of doctrine, and also for his valuable introduction supplementing in some degree the fragmentary character of this division which he has torn from its place in the system. The publication of the book has been rendered necessary by the manner in which Rev. Joseph Cook has misrepresented and perverted Dorner's views. It was but fair that Dorner should speak in his own language to the public in a book in a cheap and popular form. The man who can address a Boston audience, and apply to Dorner's system the epithets "German State Church Theology," "Mediæval doctrine," and affirm that "the fundamental error of Dorner's Eschatology is that it underrates conscience, belittles the majesty of the human faculties and of the moral law revealed to all men through nature," shows very clearly to all those who are acquainted with Dorner's writings, that he knows nothing at all about Dorner's views, and nothing of consequence as to the historic movements of German theology and its present conditions. Such knowledge cannot be gained by interviewing a few distinguished foreigners, and skimming learned writings. If a "State Church theology" were possible in Germany at the present time, any one who has followed Dorner's course for the last quarter of a century, knows that he is the last man in the world to associate with such a thing. It is true he has been for a long time Secretary of the Supreme Consistory of Prussia, but his influence has ever been directed towards a Presbyterian organization of the Church, and the government of the Church by its own Synods. The only propriety for the use of the term is in the fact that Dorner's views of Eschatology are not peculiar to him, but are the common property of Lutheran and Reformed divines of the Continent of Europe; and one can see them fully stated in the dogmatic works of Kahnis, Martensen, Van Oosterzee, and others, long before Dorner's system was published. As the common property of German Theology they may be regarded as a part of German theology, and as the theology of a State Church; but the epithet "German State Church Theology," is, even from this point of view, inaccurate and misleading.

Furthermore, nothing could be more erroneous from a historic point of view, than to apply the term "mediæval" to Dorner's doctrine. In method, treatment, style, breadth of view, organic power, and comprehensiveness of material, the system of Dorner is peculiarly fresh and modern. It is the flower of the best evangelical thinking of Germany in our century. If one desired to find the mediæval scholasticism with its dogmatism, hair-splitting analysis, unbounded assumption, skipping about on the various possibilities of a manifold sense, misrepresenting and abusing opponents, it would not be necessary to cross the Atlantic. Dorner in his Eschatology repudiates the mediæval purgatory as strongly as did the Reformers, and his doctrine of the intermediate state, whether true or false, is based on the principles of the Reformation.

To accuse Dorner of "underrating the conscience" is the worst sin of misrepresentation that it is possible to commit. Dorner is pre-eminently an *ethical* theologian. It is the ethical element that is emphasized in his doctrine of the attributes and of the person of Christ. It is indeed his discussion of the ethical development of man that constitutes his best contributions to anthropology. It is from the ethical point of view that Dorner's Eschatology is to a large extent wrought out. It is true Dorner is no Arminian or semi-Arminian; he does not believe in the natural grace of God. He does not emphasize the natural conscience and the natural moral faculties as does Joseph Cook, under the influence of deistic ethics and the new Arminianism which is characteristic of his doctrines and those of his master in theology; for Dorner teaches that the ability to receive the grace of God must come from the preparatory and prevenient grace of God itself. Hence it is that it is entirely improper to apply the term *probation* to Dorner's Eschatology. Arminianism introduced the idea of *probation* into British and American theology. It is used by the new Arminians with reference to the period of grace until its termination by the unpardonable sin or by death, with the notion that during this time a man is under probation, and may accept the offers of the Gospel. It is used by Joseph Cook also, in the sense of a probation in the "essential Christ of conscience," and in *articulo mortis*, or as some one has happily characterized it, "probation after breath," and so he desires to extend probation to the heathen and others who are not brought face to face with the historical Christ.

But Dorner does not teach *probation* at all. He does not use this Arminian term; but on the other hand he emphasizes the universality of divine grace, and teaches that the only unpardonable sin is the sin against the Holy Ghost, which consists in the rejection of the historic Christ when the historic Christ is presented to a man coupled with the impartation of the gracious ability to accept him. A deliberate choice of evil and a deliberate rejection of Christ in this state of gracious ability, is the only sin that involves the final judgment and perdition. Every man either in this world or the next, is to have a gracious opportunity of salvation which he may reject to his soul's ruin. This comes not at the time when man wills it, or in the place and manner that man desires, but when and where and how the gracious God may elect However inconsistent this may be with Calvinistic election and the *historic* Puritan theology, here is a conception very different from the Arminian and semi-Arminian ideas of probation. When, therefore, Joseph Cook translates Dorner's position into seven definitions of probation, over against what he calls orthodox New England theology, he deforms and misrepresents the Eschatology of the great German divine. We are glad, therefore, that Newman Smyth has undertaken this task and done it so well, and we hope that it will be received by the public not as a *polemic* or an apology for his own views, but as a simple presentation of Dorner's views in Dorner's own words; and that the reading of this section of Dorner's system will stimulate the appetite for the entire system, which has been translated and published in Clark's Foreign Library.—*N. Y. Evangelist.*

Family Reading.

LOST NAMES.

"Those women which labored with me in the gospel, and other my fellow-laborers whose names are in the book of life."

They lived, and they were useful; this we know
And naught beside;
No record of their names is left to show
How soon they died;
They did their work, and then they passed away,
An unknown band,
And took their places with the greater host
In the higher land.

And were they young, or were they growing old,
Or ill, or well,
Or lived in poverty, or had much gold.
No one can tell;
One only thing is known of them, they were
Faithful and true
Disciples of the Lord, and strong through prayer
To save and do.

But what avails the gift of empty fame,
They lived to God.
They loved the sweetness of another name,
And gladly trod
The rugged ways of earth, that they might be
Helper, or friend,
And in the joy of this their ministry
Be spent and spend.

No glory clusters round their names on earth,
But in God's heaven
Is kept a book of names of greatest worth,
And there is given
A place for all who did the Master please
Although unknown,
And there lost names shine forth in brightest rays
Before the throne.

Oh! take who will the boom of fading fame!
But give to me
A place among the workers, though my name
Forgotten be;
And if within the book of life is found
My lowly place,
Honor and glory unto God redound
For all His grace!

—*Marianne Farningham.*

OUR PASTOR'S SALARY AND HOW IT WAS PAID.

"I scarcely know what course to pursue in regard to our pastor," said Deacon Miller one evening, after the younger members of the family had retired, and the good man and his wife were sitting by a cheerful fire in their confortable sitting-room. "To-day brother Jones told me that our pastor wanted some money, and must have it, as he claims that he is in debt and can't pay. It does appear to me that there is something seriously wrong in the management of his affairs, or he would not be out of money all the time. I confess that I am getting very tired of this thing. I have been a deacon in this church for nearly twenty years, and it has been so nearly all the time, and I am getting tired."

"Perhaps our pastor has more reason to complain of us than we have of him," replied his wife. "I believe brother Jones said last week that the pastor's salary was not paid up as it should be. In that case we could not blame him for asking for money. Is it not so, James?"

"Why, yes, it is true that we are behind some. But with the salary he is getting it does appear that he is extravagant," replied the deacon, warmly. "On the whole charge we are not behind to exceed seventy five dollars. If I live till morning I mean to go down to the parsonage and have a talk with him about these matters. He *must* curtail his expenses and live within his income."

"I can scarcely see how that could be done," replied his wife. "Just the other day when I called at the parsonage I found his wife busily engaged making *new* clothes for her little boy out of some of her husband's *old* ones. And she showed me a dress she had made for Lizzie, and also a coat she had made for her out of an old overcoat. I tell you, James, I do not think there is one woman in our villuge that must economize as much as our pastor's wife.

"Then I want to know what becomes of his income?" said the deacon, almost triumphantly. "Tell me *that* if you can."

"I do not know, but I am afraid, James, his income is entirely too small. What are we paying him this year?"

"Why," replied the deacon, "we are paying him five hundred dollars, besides the marriage fees and presents he receives. This appears to me to be a fair salary for a rural district like this. When poor old Father Smith preached for us we only paid him two hundred dollars, and he never complained."

"Yes, I remember very well," said his wife. "The poor old man had but few wants, having no family to maintain, and I am told that he came to actual want before he died. But times have changed since then, and you must confess that our pastor's case is quite different from his. There are five children now at the parsonage to be clothed and fed, and some of them are grown quite large, so it takes quite a sum to keep them. It does appear to me that the salary is altegether too small to procure even the common necessaries."

"Well," replied the deacon, "I find it almost impossible to raise even *this* amount. People are complaining all over the charge that our pastor does not visit them often enough, and some of them even refuse to support him on this account."

"This is certainly unreasonable, James. Just think of it for one moment. There are about two hundred and fifty members, representing at least one hundred families. Now, if he were to visit all these familes twice a year, instead of once, as he does, how very little time he would have to devote to his studies, and the sick and dying in his care! I tell you, James, the people demand entirely too much of their pastor. Our pastor is a pious, God-fearing man, and will do all that he possibly can, and it is unreasonable for them to ask more than this. He preaches well; indeed, I sometimes think I never heard more edifying and instructive sermons than are his. And for my part, I would rather hear a minister preach well than to see him visit all the time. And no man, be he ever so pious and intelligent, can preach well on Sunday if he spends his whole time visiting."

"Well, what you say seems very reasonable, yet I have made up my mind to go to the parsonage early in the morning to have a long talk with the pastor on this subject. I might defer this visit, but our conversation this evening reminds me that I have not discharged my whole duty toward my pastor, for I have not been at his house for nearly three months."

"Yes, go, James, and have a long talk with the man. It will encourage him greatly and do you good," replied the wife as they retired, and I doubt not a prayer went up from her heart that God would open the way for good.

The deacon was as good as his word. Early morning found him walking briskly toward the little village close to his large and well cultivated farm. He made his way at once to the little parsonage that stood at the far end of the village street. He marked the air of neatness that pervaded everything. The little lawn in front of the house was nicely kept, and here and there were scattered some late fall flowers that had escaped the early frosts. As he reached the door he stopped to look around him and view the beauties of nature. The late October sun was shedding its beautiful light all around him, and it appeared to Deacon Miller as though the rays of the "Sun of Righteousness" were shining into his soul. He stood for a moment contemplating the scene, when the voice of prayer came to his ear. He listened It was the voice of his pastor, leading his family in their morning prayer. The deacon could hear his words distinctly. First of thanksgiving and praise, then of earnest petition in behalf of his dear family, that their daily bread might still be provided, then of earnest agonizing prayer, for the spiritual prosperity of his people. Deacon Miller's heart was touched. He afterward said he just felt as if he and two hundred and forty-nine other people were lying on the heart of that man of God.

The prayer ended and the deacon knocked at the door and was admitted into the little breakfast room of the parsonage. He was cordially received and invited to eat breakfast with them. Excusing himself he stated the object of his early visit, begging the pastor to eat his breakfast while he warmed himself by the fire in the same room. This gave him ample opportunity for observation, and I suspect this was the good man's object more than warming himself. And he did observe. He observed that everything was neat and orderly; that the family was quiet and well-behaved; that the pastor's wife was a help meet indeed, and more than this, he observed that the breakfast was poor indeed, when compared with the bountiful meal he had just partaken of in his own home All this time the pastor was wondering what brought Deacon Miller so early to his house, and Deacon Miller was making up his mind what he was going to say and do.

The breakfast being finished the pastor led his visitor into the study, but before the deacon could speak his mind the pastor said, "I am very glad that you came over this morning, for I have something in my mind that I must speak to you about. You know as well as I do how things are now in this pastorate, and I am afraid the time has come when I must close my relations with this people. I regret this necessity very much, for we have become greatly attached to the people, but it appears there is no alternative."

Deacon Miller sat like one receiving his death warrant. He was perfectly astonished, for he never thought that such a thing could occur. After recovering himself a little he asked for a reason.

The pastor said, "My children are growing larger every day, and my salary, at best, is too small to maintain us, and of late, you know, brother Miller, it has not been paid up, so that in spite of the most rigid economy we find ourselves in debt. Now this must not be, for a minister, in order to be useful, *must* be free from debt. Sad as it appears to us, we can see no alternative. We must go." And the poor man's voice shook with emotion as he said this.

"You must *not* go," almost shouted the deacon. "You *shall* not go; I will see to that;" and at once he proceeded to count out of his own well-filled pocket-book the amount due the pastor.

But the pastor remarked sadly, "This does not meet the case entirely. This would only settle the matter for the present, and—"

"Never mind the future," interrupted Deacon Miller, "take this, meet your obligations, and trust in God for the future," and before the pastor could recover from his surprise rushed out of the house. He proceeded at once to the house of Deacon Jones, and fairly surprised that good man with his excitement. We need not follow him in all his doings that day, for he did many things that seemed strange in the eyes of his fellow-Christians. Suffice it to say that on the next day a large company —almost a multitude—assembled at the parsonage, and the hearts of the pastor and family were made glad by the generous and timely gifts of that people. During to-day there was a council held at which the pastor's salary was increased. I need not say by how much. I will only say, the pastor did not go. Deacon Miller and hisgood wife enjoyed the day greatly, and in the evening when they surrounded their family altar, their souls were filled with joy, for "It is more blessed to give than to receive."

And this how our pastor's salary was paid.—*Luth Evangelist.*

FIVE CENTS A DAY.

There was once a man who thought himself very poor—so poor that he could give but a little money for any good work. One day a lady asked him if he wouldn't put his name down on her paper, promising to give eighteen dollars and twenty-five cents during that year to the different causes for which his church was trying to work. You should have seen him look at her. "Why, my dear woman!" said he, "I never had eighteen dollars and twenty-five cents to give a year in my life, and never expect to have. I'm a poor man."

Well, she said, if he really thought he could not afford that sum, wouldn't he promise to give five cents a day for that year?

Why, yes, he said, five cents a day was a little bit, certainly: if that would do her any good, he could manage so much. And he did, and enjoyed it. Just multiply the number of days in a year by the figure five, will you? Well, what is the product? How much money did the man save by not pledging eighteen dollars and twenty-five cents? This is a true story, and I found it told in *The Gospel in All Lands.*

A MOTHER'S INFLUENCE.

Another instance of a mother's powerful influence is given in what an American minister says of his recent visit to Stockwell Orphanage, London. "There were five Spurgeons present, and all said a few words. The father John Spurgeon, his two sons, J. A. Spurgeon and Charles. It was an interesting sight. After the meetting, Mr. Spurgeon introduced me to his father, and we conversed together, as we walked about the grounds for some considerable time. Of course I asked him of his family. He is sixty-six years of age. He has eight living children. He has spent his life in the ministry. In the course of the conversation he said, "I had been from home a great deal, trying to build up weak congregations, and felt that I was neglecting the religious training of my own children while I toiled for the good of others. I returned home with these feelings. I opened the door and was surprised to find none of the children about the hall. Going quietly up the stairs, I heard my wife's voice. She was engaged in prayer with the children. I heard her pray for them one by one by name. She came to Charles, specially prayed for him, for he was of high spirit and daring temper. "I listened," said the old gentleman to me tearfully, "listened till she had ended her prayer, and I felt and said, "Lord I will go on with Thy work. The children will be cared for.' —*Religious Herald.*

THE CITY AND THE COUNTRY.

A TRUE STORY.

By Katharine Prevost.

Up to the mountains of Pensylvania, two or three summers ago, drifted a family from the city. They were in search of pure, health-giving air, of invigorating out-of-door life, of relaxation from the busy hum and whirl of the crowded streets. They found all they sought, and a great deal more. They found a set of children, full of life, with quick, active bodies, but with restless, untutored minds—and with souls, almost as ignorant of the good news of the gospel as the children of Africa or of Japan.

The city people were Christian people: the work was ready to hand—a great door, and effectual, was opened. What did they do? Did they think: "We are only here for the summer; we have come for rest. Besides, we can only do such a little bit! Some day a real missionary will find out these people." No! they did not shirk responsibility; they gathered the little mountain children together into a Sunday school. They labored faithfully and patiently—much need there was of patience; and when the hills were crowned with autumn's glories, they came away. They had sowed the seed; the harvest-time was not yet—they could only trust and wait. They did not forget their school; books and papers reminded the children that they were not forgotten. The little school lives yet, and the same laborers go back to it summer after summer; and who shall dare to say what the harvest will be when God's in-gathering comes? So the city helped the country.

The time came when the city needed the country's help. From the dusty, noisy, stormy streets went a cry to this family who had already escaped to their country resting-place: "We are to have a festival for our mission school. Can the country spare us some flowers? Our children's faces are white and wan; they live in attics and in cellars; the air they breathe is often foul; they never climbed a mountain-side; they never saw a whole field full of daisies. When we have a handful of flowers they run after us; they beg for one poor, little blossom. What will you do for us?" The appeal reached the country on Saturday. On Sunday the teachers asked their children: "What will you do for your sisters and brothers in the city?" What a response those children sent! The train that left that station on Monday carried to the city a great box of such dainty freight as it had never carried before. What a wealth of blossoms—pink azaleas, mountain laurel, daisies, buttercups, ferns, grasses, clover, blossoms of the locust-tree, everything that field or hill-side or meadow had been able to yield had been brought and forwarded by busy hands and generous hearts. There were bunches tied with tape, there were bunches tied with strings of every kind. Some were big, some were small. All were sweet! There was one tiny, tiny bunch—two or three butter-cups, a spray of blackberry blossoms, one single cluster of locust flowers. As it was lifted out, somebody said: "Do look, some little thing has picked these, and sent them."

These flowers were distributed among the city children for whom they were sent and were enjoyed in many a home in which such beautiful reminders of the country were seldom seen. And many a heart was gladdened by the possession of them So, the country helped the city. So a great heart-throb made us think:

"One family, we dwell in Him."

"Perhaps this little history will stimulate some other city and country children in coming years to help each other. And, no doubt, there will be some from both these schools, who, washed in the blood of the Lamb, will sing His praises forever in the City of God, the New Jerusalem.—*N. Y. Observer.*

THE MORNING PSALM.

By Marianne Farningham.

"Read us a psalm, my little one."
An untried day had just begun,
And ere the city's rush and roar
Came passing through the closed home door,
The family was hushed, to hear
The youngest child, in accents clear,
Read from the Book. A moment's space—
The morning look died from each face—
The sharp keen look that goes to meet
Opposing force, nor brooks defeat.

"I will lift up mine eyes," she read,
"Unto the hills." Who was afraid?
What had that psalm of pilgrim life
To do with all our modern strife?
"Behold, He that doth Israel keep
Shall neither slumber, nor shall sleep.
The Lord thy keeper is, and He
The shade on thy right hand shall be;
The sun by day shall not thee smite,
The moon shall hurt thee not by night."

And the child finished the old psalm,
And those who heard grew strong and calm;
The music of the Hebrew words
Thrilled them like sweet remembered chords,
And brought the heights of yesterday
Down to the lowlands of to-day,
And seemed to lend to common things
A mystery as of light and wings,
And each one felt in gladsome mood,
And life was beautiful and good.

Then forth, where duty's clarion call
Was heard, the household hastened all,
In crowded haunts of busy men,
To toil with book, or speech, or pen,
To meet the day's demand with skill,
And bear and do, and dare and will,
As they must, who are in the strife
And strain and stress of modern life,
And would succeed, but who yet hold
Honor of higher worth than gold.

These are the days of peace, we say,
Yet fiercest fights are fought to-day;
And those that formed that household band
Had need of strength, that they might stand
In firmness and unruffled calm;
But sweetly did their morning psalm
Amid the clamor loud and long,
Like echo of a once-loved song,
Rise to their hearts and make them strong.

At close of day they met again
And each had known some touch of pain,
Some disappointment, loss, or care,
Some place of stumbling, or some snare.
"And yet the psalm is true," said they,
"The Lord preserveth us alway;
His own were safe in days of yore,
And from this time, and evermore,
If skies be bright or skies be dim,
He keepeth all who trust in Him."

—*London Christian World.*

"KNOCK."

Where am I to knock? "I am the door," says the Saviour. "No man cometh to the Father save by me."

When am I to knock? "Now is the accepted time, now is the day of salvation;" "To-day, if you will hear his voice, harden not your heart."

For what am I to knock? "Knock, and it shall be opened; seek, and ye shall find; ask, and ye shall receive."

How shall I knock? "Come unto me all ye that labor and are heavy-laden and I will give you rest;" "Take my yoke upon you and learn of me."

You are to knock, then, at the door, which is Christ—now, for admission into the fold of Christ by coming to Christ by way of his commandments.

NEATNESS.

A woman may be handsome or remarkably attractive in various ways, but if she is not personally neat she cannot hope to win admiration. Fine clothes will not conceal a slattern. A young woman with her hair in disorder and her clothes hanging about her as if suspended from a prop is always repulsive. Dowdy is always written on her person from the crown of her head to the soles of her feet; and if she wins a husband he will soon regret his bargin.—*Selected.*

WALK WITH GOD.

If we are to walk with God, we must go nowhere that Christ will not go. Oh, how many venture beyond the territory in which they ought to walk, and they wonder why they have not the enjoyments of religion? They go where Jesus will not go. "Blessed is the man that walketh not in the counsel of the ungodly." Christ is not there. "Nor standeth in the way of sinners." Christ is not there. "Nor sitteth in the seat of the scornful." Christ is not there. If you would walk with Christ, keep out of all evil company, or evil associations; keep from all evil places—from every place where you cannot go in the Spirit of Christ. —*Ex.*

"NOTHING can work me damage but myself," said Saint Bernard. It is not falsehood, but truth, that has power to permanently harm a man—if harmed he be. Slander and misrepresentation are very discomforting in their time; but they are only for a time; and they cannot be destructive. As it has been said, even the mud which sticks and soils for a while will brush off, if only left until dry. If you are misunderstood and vilified by others, have no fear for the results, so long as you are true to God ond true to yourself.

"The nimble lie
Is like the second-hand upon a clock;
We see it fly; while the hour hand of the truth
Seems to stand still, and yet it moves unseen;
And wins at last, for the clock will not strike
Till it has reached the goal."

"Commit thy way unto God; trust also in Him; and he shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for Him."—*S. S. Times.*

CHILDREN.

No other class touches the chords of so tender a concern as do the children. What issues hang on a child s life! In the palm of the tender little hand is carried a mother's heart, a father's hopes. If the child misses the path of honor, and falls into evil ways and grows up an evil youth, a mother's heart will be broken, a father's gray hairs will go down to the grave with sorrow. What a path the child's tender feet has to tread! Through what snares, through what experiences of evil, through what perilous conpanionships its life must run! Who that reflects on the hopes and fears bound up with every child's life, the possibilities, alike dread and splendid, that overshadow it, but has his heart stirred with a deep and pathetic longing to do something to rescue these tender lives from the touch of harm?—*Selected.*

The every-day cares and duties which men call drudgery are the weights and counterpoises of the clock of time, giving its pendulum a true vibration, and its hands a regular motion, and when they cease to hang upon the wheels, the pendulum no longer swings, and the hands no longer move, the clock stands still.

There is no death! what seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.

Useful Hints and Recipes.

STEAMED LOAF.—Three cups of corn meal, one cup of flour, two cups of sweet milk, one cup of sour milk, one teaspoonful each of salt and soda, one teaspoonful of sugar; mix all together thoroughly, put into a suitable dish (I use a cake pan), place in steamer, and steam for three hours. A good substitute for bread, or very good dessert for fruit and cream.

CURING HAMS.—The following receipt can be relied upon in dry curing hams. For 80 pounds of ham nicely trimmed, take one pint Onondago or rock salt, one ounce of saltpetre (nitre of potash) one-quarter pound brown sugar; mix well together, and thoroughly rub the hams, leaving the flesh side up. After 24 hours rub again with one quart of salt, one ounce of saltpetre, one-quarter pound sugar. Let them lie ten days and smoke to suit.

HOW TO CLEAN HAIR BRUSHES.—It is best to clean two at a time, in this way: First comb them well, to remove the loose hair or dust, then dip the bristles only in warm water, sprinkle each brush with plenty of powdered borax, and rub the two together; after they are cleansed thoroughly, have a pitcher of hot water, and pour it over the bristles, keep the back of the brush as dry as possible. Shake the water well out, and dry quickly in the sun. Brushes washed in this way will retain their stiffness.

POURING OUT TEA.—Persons who are not aware that the first cup of tea poured out is the weakest, and that the tea grows stronger as you proceed, often bestow the poorest cup upon the greatest stranger and give the strongest to the youngest member of the family, who would be better without any. Where several cups of equal strength are wanted, you should pour a little into each, and then go back, inverting the order as you fill them up, and the strength will be apportioned properly. This is so well understood in England that an experienced pourer of tea waits till all the cups of the company are returned to her before she fills any a second time, that all may share alike.

Youth's Department.

THE BOY WHO KISSED HIS MOTHER.

Eben E. Rexford.

He went up the pathway singing;
I saw the woman's eyes
Grow bright with a wordless welcome,
As sunshine warms the skies.
"Back again, sweetheart mother,"
He cried, and bent to kiss
The loving face that was lifted
For what some mothers miss.

That boy will do to depend on.
I hold that this is true—
From lads in love with their mothers
Our bravest heroes grew.
Earth's grandest hearts have been loving hearts,
Since time and earth began!
And the boy who kissed his mother
Is every inch a man!

THE BATTLE LILY AND THE PEACE LILY.

Donald, the Scotch gardener, had been at work all the morning getting the lily bulbs ready for planting; as he rose, after he had finished assorting and selecting, he glanced around at his orderly green-house, and a look of satisfaction grew upon his honest face. He looked down at a small heap of bulbs that he had thrown upon the ground during his work; a bright smile overspread his features, and he turned and walked down between the rows of plants and out of the door of the green-house.

He crossed the lawn, and reached the iron fence that separated the gentleman's grounds from the highway. He looked across the road towards a little cottage that stood in humble contrast to the stately house in the gentleman's yard. Leaning his head upon his arms that rested upon the fence, he watched for a long time, and then turned and sat down upon a rustic seat, and, as the autumn leaves fell upon him, he thought: "It is a sad time, this dying of the year; and then he called back memories of wife and children that, like the leaves had fallen at his side. Then the sadness was chased away, and he smiled as he whispered, "They will be raised in glory!"

Just then there was a rustling among the leaves on the other side of the fence, and, looking that way, he saw a child with her face pressed to the iron bars.

"You've come, I see, my bairn," he said as he rose. "Come around to the gate, Maggie," he cried, in an almost gleeful way. "I've got something, I've been saving something for you."

"Come, my girl," he urged as he saw she hesitated and looked back at the brown cottage, with an expression of half fear and half doubt upon her face. "I want to take you into the flower-house, and I will give you something you may take to your grandmother." This seemed to decide the matter for her, and she ran to the gate, which Donald opened, and then entered the gentleman's yard for the first time. The gravelled walk of the rich man seemed like a king's road to her, and as she looked up at the tall brick house, she imagined how a palace would seem. But Donald opened the green-house door; it seemed as if all the stories of fairyland she had read paled into dulness before the sight offered to her young eyes. As she followed down the aisles and breathed the sweet atmosphere scented by the breath of flowers, she could not realize she was the Maggie who, only a short time before, had stood outside and unconscious of such beauty.

Donald turned now and then to look at her; but she did not notice him; her gaze seemed riveted on the beauties about her; on he walked, up and down and across, until the flower aisles had been trod several times, and then he stopped at the farther end of the house and said:

"Do you see the two lilies yonder, bairn? One is white, the other is red; now, I've saved the bulbs; here they are, and they'll make flowers like the two over there. I've saved these for you to take over to the cottage."

Maggie looked down at the pile of bulbs that reminded her of the artichokes that grew in her grandmother's yard, and then up at the face of the gardener. Donald understood the expression of disappointment, and was ready to meet it.

"I want to tell you about these things," he began. "Each one of these homely bulbs owns a flower life! Each one has got a glory inside of it—a glory that has got to come out! You can't see, bairn, how it will come out, and I can't tell you any better than I can tell you how this old body of mine will some time be raised in glory. That is one of the things that never can be shown us here, and I don't know as we ought to want to be shown how it comes about; it's for us to wait and watch for the glory. Now I like to watch and wait for the life to show itself, the life that all the while is stirring in darkness, and keeping its secret, until it bursts out to surprise young eyes like yours and old eyes like mine." The gardener then told the child how to put the bulbs into the earth, and how to care for them, in the hope of seeing the little green blade shoot above the ground—which would grow until at last she might expect a flower for Easter.

"I can't tell you," he continued, "which will be red and which will be white among these. The red lily seems a flame of glory I call it the battle lily; it is full of the joy color, but it is battle joy. Then there's the white lily. I call that the peace lily. One is a glory as much as the other, but the glories are different. Up at the big house they want the white lilies for Easter. You know what Easter means, bairn; though, perhaps, you don't. I'll tell you. The dear Christ went down into the dark grave, you know that?" Maggie nodded.

"Well, the people who murdered Him, and some of His friends, too, thought He never would come up again—just as we can't see how a buried thing can spring up; but He did come forth out of the darkness of the grave to make sure of life and peace for us—poor sinners—and that is why some people keep this, His rising day, and want flowers, white flowers, mostly. Perhaps I ought to like the white lily better; there's no spot to it, it's pure, and it seems full of peace in its meaning; but I don't, I can't make myself. I love the battle color. I believe I was born to fight. I want to fight while there's a bit of fighting to be done; but when I get through, then at last I'll take the white lily. It may seem a strange notion—others may say it is nonsense—but it's an old man's way of thinking who's been watching the flower colors, and the coming and going of flower life all his days."

Maggie had been listening with an awed interest to the gardener's words, and when he finished and asked, "Do you know what I mean?" she nodded assent. Then he gave directions for the care of the bulbs a second time, and went with the child as far as the gate. She ran [illegible], and bursting into the room where her grandmother sat knitting, cried, "Oh, grandmother! I've brought such strange things! They look like our artichokes, but they will turn out flowers." Then the grandmother questioned her and said:

"The people over at the grand house are no friends of ours; haven't I told you that many and many a time?"

"Oh, grandmother!" and here the child began to sob. "It was the man who stays in the flower-house who gave them to me, and he said they would come out beautiful lilies, like the ones in the flower-house; some would be red, and others white, he said. And he said that the red lily was the battle lily, and that the white one was the peace lily, for the time when the battles were all done. He says the grand ladies in the big house like the white lilies for Easter: but he says he likes the flaming ones. A flaming glory he called them, and he says when he is done fighting he'll like the peace lily, he thinks."

Grandmother rose. "And what do the grand ladies know of battles, or peace after battles, I should like to know?" she asked, and her cap border shook with the trembling of her old body. "If they had the aches and troubles that I have they might talk of battles; it's only play talk, as it is!"

But, after an hour, grandmother remarked in a different tone:

"I don't think, after all, that the flower-house keeper can be to blame for anything that has happened about the grand folks' trying to get my home away from me."

The old lady was the sole guardian of her grandchild, who had been an orphan from almost the beginning of her young life. The dislike for the "grand folks" dated from the hour when the gentleman came to buy her cottage, with the ground around it. Grandmother had answered:

"Do you think I could have a heart to sell the ground where the children once walked? Why, I think the trees and bushes, which I have watched as they grew through the years, would sigh themselves to death for me. Do you think my place is a disgrace to your fine one? Well, it may be, but I wouldn't give one inch of the ground that has been made sacred by the ones that are gone for your whole place! Every room tells a story of the old, happy days, and the walls sometimes seem to send back the sound of a baby laugh or a baby cry. Never ask me again for an inch of ground!"

But grandmother helped to plant the bulbs, in spite of her prejudices; and as the days passed, the autumn days, when the green beauty of the yard withered, she began to sympathize in the watchful interest of Maggie, and hailed with her each coming blade from the bulbs. The long winter days came, and the snow blew against the cottage windows; but the green shoots inside, upon the ledge, grew tall, and people stopped to notice the display, for such a show of plant life in the cottage windows had not been seen for years before. The winter passed and the spring came, and the flower stalks grew, and the buds swelled; and one morning Maggie cried:

"Oh, grandmother! The glory flame! The battle red! It is just as he said—they have come out! Oh, grandmother! grandmother!" At last a row of battle lilies stood in the window. Donald saw them, and whispered: "Battle lilies—all of them."

One day, as the gardener was at work in the gentleman's yard, he looked up to see the flying figure of Maggie, and, as she came up to him, she cried:

"Oh, sir, grandmother is sick, and don't know me!" Grandmother did not recognize the ladies from the grand house who came to take care of her.

At last there came a night when these watchers felt that death's messenger was near; but the night passed, and the sun of the Easter morning rose. Maggie, with tear-blurred vision, saw the long row of flaming lilies, and at the end—"What is that?" she questioned, silently, and brushed away the tears. She went to the window. A white lily had burst into bloom—a peace lily. She glanced toward grandmother's bed; the sick woman's eyes wore a new expression. The girl took the lily from its place, carried it to the bedside, and said, in sweet, confident tones:

"See, grandmother, it is a peace lily; you know Donald says it means peace after a battle; now you will get well, I think!"

Grandmother lifted her sunken eyes from which the flame of the battle passion had gone out, and said: "Yes, child, it [illegible]; it [illegible] peace was her last word.

When Donald brought the lilies for the form from which the battle-worn soul had gone to its place, Maggie, with quivering lips, asked:

"Did the coming of the peace-lily give grandmother the peace?"

"No," answered Donald, "the risen Christ gave her the peace."—*Christian Observer.*

I'LL PAY MY PART.

The *Companion* says that a very pleasant incident occurred in one of our public schools not long since. It seems that the boys attending the school, most of whom are at the age of from seven to eight, had in their play of bat and ball broken one of the window-panes in a neighboring house. No clue could be obtained to the boy who had broken it, as he would not confess his act, nor would any of his associates expose him.

The case troubled the teacher. The next day a gentleman called to see the school, an acquaintance of the teacher, who knew how to talk to children. After telling him of the breaking of the glass and her inability to ascertain who of the boys had broken it, she asked him to make some remarks to the school, and to speak of the wrong boys were doing in not acknowledging the act.

The address to the school, therefore, was upon the conduct of boys in the streets and at their sports. He told them in simple words that honesty, truthfulness and kindness should govern their conduct everywhere, even when they were alone and no one but themselves and God knew what they were doing. The scholars seemed interested and somewhat impressed by the remarks of the speaker.

A very short time after he had left the school, a little boy arose in his seat and said:

"Miss Lane, I batted the ball that broke Mr. Dash's window. Another boy threw the ball, but I batted it, and it struck the window. I am willing to pay for it."

There was almost death-like stillness in the room as the little fellow was speaking, and it continued for a full minute after he sat down.

"I don't think it would be right for Charley Drake to pay the whole for the glass," said another boy, rising in his seat. "All of us who played ball then should pay something, because we were all playing the same as he was. I'll pay my part."

"And I."

"And I."

A thrill of pleasure seemed to run through the whole school at this display of honesty and of right feeling by the boys. The money was brought the next day, and the lesson will not be forgotten either by teacher or pupils.

EDUCATING ELEPHANTS.

The following little incident is related as illustrating to what a remarkable extent the reasoning power of the elephant may be brought out, as well as showing the control experienced animal trainers have over these large brutes. A medium sized Asiatic male elephant with P. T. Barnum and London shows, which opens in Madison Square Garden, has been taught to perform the following: Dressed as a German with a cap perched on its head he is brought into the ring and mounting a strong barrel he rolls it backward and forward with his four feet. He then takes a chair, sits on it before a table, upon which is placed a bell, rings the bell, orders dinner, eats it, drinks out of a bottle, wipes his mouth with a big napkin, fans himself with a palm leaf fan, stands on his hind legs, his fore legs, on his head, lies down, sits down upon the ground, rolls over, gets up, holds his trainer on his head, goes forward, backward, sideways, see-saws on a plank, plays an organ, walks on bottles, arranged in a row, carries different articles, takes off his clothes with his trunk, rolls a tub with his nose, sets it on end, sits on it, and many other funny things, closing his performance by pushing his trainer out of the ring. All this is done without a word being spoken to him. All of the twenty-nine elephants with this show are trained to perform feats, some of which show the most remarkable powers of memory and intelligence in these big brutes.—*N. Y. Times.*

FIVE LITTLE CHICKENS.

Said the first little chicken,
With a queer little squirm,
"Oh, I wish I could find
A fat little worm?"

Said the second little chicken,
With an odd little shrug,
"Oh, I wish I could find
A fat little bug!"

Said the third little chicken,
With a sharp little squeal,
"Oh, I wish I could find
Some nice yellow meal!"

Said the fourth little chicken,
With a small sigh of grief,
"Oh, I wish I could find
A green little leaf!"

Said the fifth little chicken,
With a faint little moan,
"Oh, I wish I could find
A wee gravel stone!"

"Now, see here," said the mother,
From the green garden patch,
"If you want any breakfast,
You just come and scratch!"

—*American Kindergarten Magazine.*

SWEARING.

Some boys seem to think that it is manly to swear. Passing along the street one is shocked to hear oaths from well-dressed, intelligent boys, who evidently belong to cultivated Christian families. In the beginning of this New Year, I am going to tell the boys a true story about swearing, which I trust will influence them to break themselves of this ungentlemanly and wicked habit.

"When I was a young lad," said a gentleman, "I learned to swear. I had a good Christian mother, and she had taught me what a heinous sin it is to use the name of God in vain. But I heard other boys swearing, and I thought it was very manly to swear as they did, and I tried it too. At first the words of an oath came stumbling along, and I felt all the time I was using them that God would strike me dead. But after awhile I could swear as easily and fearlessly as some of my companions. But I never swore before my mother. I used the Lord's name in vain so often that it seemed as if He had forsaken me and left me to my sins. I became wicked and reckless. When I was fifteen years old I went to sea. My mother gave her consent only because she knew that I would go without it if she did not. My father was dead, and I was her only son. I had no idea then what my mother's feelings must have been; now I realize what she must have suffered in parting with me.

"When I went to sea I swore in the worse manner. In fact, I scarcely spoke a word that was not accompanied with an oath. After a three years' voyage I came home. My mother met me with great kindness and affection. She had prepared a most tempting supper for me. My trunk was being brought into the door, when a misunderstanding between myself and the man who brought it, about the pay, aroused my anger, and forgetting where I was, I swore as only a rough seaman can swear. When oath after oath had passed my lips, I chanced to look at my mother, who stood near me in the hall. Her face was white as the face of the dead, and an indescribable expression upon it that I can never, never forget. I saw that she was falling, and I put my arm around her to support her. She shrank away from my touch, and fell senseless to the floor. I paid the man the price he demanded, closed the door, lifted my mother up and laid her on the lounge. I thought I had killed her. Oh the feelings of remorse that filled my heart at that moment! But she opened her eyes, and seeing me standing beside her, said, 'O my son! you have broken my heart.' I assured her with tears and kisses that I would never swear again, but the habit had taken such strong hold of me that I found myself swearing unconsciously many times a day. My mother did not enjoy the long anticipated visit of her only son. Her spirit seemed crushed, and I know she felt that she had lost her boy, and a reckless wicked man had come home in his stead. With many tears and kind words of pleading she bade me good-bye, when in a few weeks after I started on my sea voyage. At the first port at which we stopped after leaving home, I received a letter from my aunt, containing the sad news of my mother's death. Instantly that mother's face as it appeared to me on that evening I returned home, was before me. I threw myself on my knees in my cabin and plead for forgiveness. I resolved with God's help to lead a different life. But habits of sin that begin in cobwebs end in iron chains. It was not easy to break away from them. But every time I began to use an oath my mother's face, as it looked that night, came before me. I shall never forget it to my dying day. With God's help I have overcome that terrible sin. I would give everything I possess could I only speak to her once more, and tell her my sorrow and

When the gentleman had finished his sad story, he said "When you are writing something for the children, tell the boys this story I have told you, and tell them always to remember that a sinful habit may begin as a cobweb, but it will end as an iron chain about their souls."—*Evangelist.*

Pleasantries.

The new Chinese paper referred to as "our esteemed pigtailed contemporary."

An Arkansas man, whose brother was hung for murder, changed his name out of regard for the memory of the deceased.

Child of seven, before being brought into the drawing room. Row heard outside room. Scream from child. Child in alto: "Tompany (company) or no tompany, I won't have my face washed with spit."

"Wasn't the boss a little full last night?" asked a customer of a barber who was shaving him. "Full? Well, I should smile. Why, he was so drunk that he tried to find out where he lived by looking in the dictionary."

The deacon's son was telling the minister about the bees stinging his pa, and the minister inquired: "Stung your pa, did they? Well, what did your pa say?" "Step this way a moment," said the boy, "I'd rather whisper it to you."

This was the way his spouse encouraged him when he fell from a Memphis ferry-boat into the Mississippi and was struggling in the water for dear life:—"Now, Samuel, didn't I tell you so? Now, then, work your legs, flop your arms, hold your breath, and repeat the Lord's Prayer, for it's mighty uncertain whether you land in New Orleans or in eternity."

A German nobleman had two sons, who were reported to be rather fast boys. One of them was a clerk in a bank, and the other was an officer of the army. "How are your sons coming on?" asked a friend. "Bad enough! The one in the bank, who ought to be drawing drafts, spends all his time in hunting; and the one in the army, who ought to be busy shooting, is always drawing drafts on me for money."—*Texas Siftings.*

THE MESSENGER.

REV. P. S. DAVIS, D.D., EDITOR-IN-CHIEF.

REV. A. R. KREMER, REV. D. B. LADY, REV. H. H. W. HIRSCHMAN, D. D., } SYNODICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, APRIL 11, 1883.

The *Presbyterian* in announcing the action of the Reformed Synod at Basle, Switzerland, in canceling the regulation making baptism a condition precedent of admission to the Lord's table, says: "This, as we understand it, is a bit of rationalism, and of indifference to divine ordinances. We would not exclude an unbaptized person from occasional communion, but baptism is not a rite to be contemptuously neglected." That yields the whole matter. The Swiss Synod did nothing beyond declaring that baptism was not essential to the admission to the Lord's Supper, and our contemporary does the same thing. If "it is a bit of rationalism and of indifference to divine ordinances" the *Presbyterian* has endorsed it, and had better beat the back track. It is an entering wedge which driven a little farther will place the Presbyterian Church in this country where the Synod of Basle stands. What our contemporary means by not excluding an unbaptized person from an "occasional communion," we do not fully understand, but we respectfully submit that if this reversal of the divine order is once allowed, the "rite" will soon be "contemptuously neglected" everywhere.

Last week we published reports of Easter services in 43 out of our 1426 congregations. Some of the pastors heard from neglected to say anything about the number of additions made to their flocks, although we have reason to believe they were large. Yet from those who have given figures we learn that 873 persons were received into full communion during the season. If a complete report could be given the statement would be very encouraging.

What a hive that old First Church at Reading must be! With four vigorous congregations around her, all of which came from her, she yet had one hundred and three additions at Easter, and ninety-six of these by confirmation. Some of our sister denominations would herald that as a "revival," and such it was, although there was no excitement. But the outcome will be better because those received into the Church have been carefully instructed in the Word of God. So it has been throughout our communion. We retain the old catechetical system more uniformly than any other branch of the Church.

There have been 224 additions to our churches in Reading alone, more than there would have been if all had stuck to the old organization instead of colonizing. If the little inland city keeps on it will be able to form a new congregation every year.

DEATH OF REV. SAMUEL B. LEITER, D.D.

The *Christian World* of the 5th inst., announces the death of Rev. Dr. S. B. Leiter, of Wadsworth, Ohio. He was one of our oldest ministers, having been ordained in 1835. He was one of the "York" students. No particulars of his death have yet been given.

The relation between Dr. Geo. B. Russell and Palatinate College has been dissolved. It will be seen from a communication in another place that Dr. Reily has assumed full charge of the institution for the remainder of the session. Professors Hemperly and Apple will continue to carry forward their respective departments. The department of music has been placed under the charge of Miss Spangler. It appears from a correspondent of the *Lebanon Courier* that Prof. Reily is on his "native heath." "His father, Rev. Jas. R. Reily, was born in Myerstown. His ancestors for several generations lie buried in the old Tulpehocken graveyard, in Jackson township. Dr. R. tells us that he has been asked a hundred times by old citizens of the county how he was related to Col. Wm. Reily, for many years a resident of Myerstown, and well known through Dauphin and Lebanon counties, and having served for many years as brigade inspector. The Col. was his uncle. Palatinate College and Dr. R.'s own home, at the foot of the campus, is located on ground which was the part of a 400 acre farm, owned by his great-grandfather, Isaac Meyer, who was the original proprietor of Myerstown."

Rev. E. G. Robinson, D. D., LL. D., president of Brown University, Providence, R. I., recently delivered the "Samuel A. Crozer Lectures," for 1883, before the Crozer Theological Seminary in the First Baptist Church in this city. His subject was "Christianity and Ethics." We did not hear these lectures, but the reports given in the *National Baptist*, although only full outlines, show that he is a man of rare culture. We had the pleasure of a social evening with him, and were charmed with his venerable appearance and genial manners. We were especially pleased with his thorough knowledge and high appreciation of the Heidelberg Catechism, which he thinks one of the best symbols the Church has ever produced.

The *Presbyterian Journal* quotes an anecdote of an editor of a religious paper who was to fill a vacant pulpit in Chicago. He came to the Church and waited in a room next to one in which a prayer meeting was in progress, and heard this petition for himself. "O Lord bless him who is to speak to us this evening. We know he is only an editor and that he is rusty; but do rub the rust off." Our contemporary is right in saying that the fraternity will enjoy this estimate put upon them, and we may add they will not object to prayer in their behalf.

The *Episcopal Register* has this suggestion: "If your minister lacks 'magnetism,' by all means get rid of him. He may be good as gold, a faithful pastor, a fine scholar and true friend; but in these modern times we must have magnetism. A simple, plain preacher, who preaches the fresh milk of the gospel, is not at all suited to our wants. We must have a man of the condensed milk sort. He must be the personification of a whirlwind, a man who tears everything up by the roots and makes you wonder what he will do next; a man who will draw from all neighboring Churches, and so increase your pew rentals that you can afford to have a quartette, with a soprano who lives on the high C's, and a basso profundo whose lowest notes come from sepulchral depths—a man who can writhe rhetorically and twist himself into all sorts of logical contortions, until you find it impossible to tell whether he is exactly orthodox or not, or whether he is any thing or not. By all means, in these days of electric light and bearded women, let the religious world keep up the general reputation and turn out nothing but men of immense 'magnetism,' and men who will promise never to grow old from their theological seminaries."

"Calvin," a veteran correspondent of the *Presbyterian*, has this note under the head of a "Disconsolate Paper." "The Chicago *Times* refuses to be comforted, because our 'strictly secular' city Board of Education closed our public schools on Good Friday. It says that one-half the children who attend those schools do not know what Good Friday is, and that perhaps some of them could not learn by asking their parents. Very likely; but as all information upon this subject is forbidden in the public schools why not stimulate, in this way, inquiries which may have a healthy tendency, and be of some use to parents as well as to children? The *Times* either did not see this idea or did not grasp it. If it had it would, perhaps, have written in a very different vein, and would not have complained that the cost of the day's observance would be $4,000. Neither would it have been guilty of the crime—for it is one—of writing such unmitigated twaddle as that by closing our schools on Good Friday 'sixty thousand pupils will lose a day's instruction, which will amount, in the aggregate, to all the time spent in school during their whole lives by one hundred scholars!' And now will the Board please recognize Ash Wednesday next year, and stimulate a little inquiry into *its* meaning?"

The venerable Peter Cooper died at his residence in New York city, on the 4th inst., aged ninety-two years. He was a millionaire philanthropist who spent much of his time and money in aiding the poor in getting an education. The Cooper Institute, which he founded for this purpose in New York, and upon which he spent $800,000, will be his monument, and it will be "more lasting than brass."

The Society for the Protection of Cruelty to Children, in this city, is doing a noble work. The monthly report shows that during March 81 cases, involving the custody of 177 children, were investigated; 23 arrests were made, and 59 children taken from their parents or guardians and placed in homes. The details of some of the cases in which the little ones are taken from those who ought to be their protectors show a degree of depravity that is perfectly awful. Just now the society is taking steps to enforce the law regulating the employment of children in factories.

The April number of the Reformed Church Quarterly is attracting a great deal of attention. The article on Prohibitory Legislation by Rev. J. Spangler Kieffer, to which we referred last week, has received especial commendation from persons whose favorable judgment is worth having. One gentleman, prominent in public affairs, has ordered one hundred copies of the article for distribution in circles where it will be sure to exercise great practical influence. Indeed, the demand for the article has become general, and our superintendent has had a number of extra copies printed. He requests us to say that they will be furnished at *five* cents each.

We copy entire on our first page the review the New York *Evangelist* has given of Dorner on the Future State, as set forth in the section of his System of Doctrine recently published by Prof. Smyth. Dr. Smyth did a wise thing in giving the public a translation of what Dr. Dorner himself had written, as it furnishes the best answer to Rev. Jos. Cook's attacks upon that distinguished German theologian. The book shows that Mr. Cook did not understand Dr. Dorner, and committed a blunder in attempting the job of annihilating him. The notice of the book in the *Christian Union*, edited by Dr. Lyman Abbot, is in the same strain with that of the *Evangelist*. Mr. Cook has largely advertised Dr. Dorner who is not as black as he has been painted, and whose conservative views will be largely adopted, and help to revolutionize New England thought.

CLASSIC POLITENESS.

However it may have been with others, we must confess that for us digging for Latin and Greek roots and other linguistic elements, in our school days, was not very inspiring. No matter how interesting the classic work itself may have been, the bondage of the letter largely prevailed.

It is really only since we left the college walls behind us that we have in some degree attained to the freedom of the spirit in this regard. We turn occasionally to those old volumes from ancient Greece and Rome; and we find in them what we never could see while engaged in the daily struggle with their skeletons of moods, tenses and forms. We find that those wonderful pagan folks were in very many respects like the Christian people of our time, so far as relates to the forms of social life and behaviour. Roman ladies of "good society" made and returned fashionable calls, chatted and gossiped, and did other orthodox things, about as well and as elegantly as our fine ladies do now. We doubt not in the least that Roman ladies were as polite as they of the sterner sex, but we will now speak only of the latter in connection with the subject of classic politeness. It is really enjoyable for a nineteenth century man to look in on a select coterie of literary gentlemen, convened in one of the shaded resorts of a Roman villa.

The scene is one of more than ordinary interest, the persons in it are full of good humor and wit, notwithstanding the august character of the subject in hand, *The nature of the gods*. But we will not charge these gentlemen with irreverence, even if they are a little jocular at times. We have seen conferences of church people, whose subjects for discussion were all sacred, and yet the pleasantries and laughter-provoking wit indulged in did not seem unpardonable. So these pagan theologians are within due bounds of religious propriety. The moderator of this select company is Cicero. The rest were, Velleius of the Epicurean faith, Balbus the Stoic, and Cotta the Academic. These agreed to represent, in a disputation, the several schools to which they were attached, on the question concerning the nature of the gods. Cicero himself was not limited in his views by any particular school, so that he was the right man to act as presiding officer.

We are particularly struck with the gentlemanly bearing of these men toward each other. Their differences of opinion are no bar to friendliness and agreeable manners. The Epicurean opens the discussion, speaking with great boldness and confidence, all through, but without making any personal or offensive thrust at his antagonists. The Academic answers him in a lively and powerful argument, but begins by speaking of his opponent in terms of the highest praise. He lays epicureanism bare, exposing it in all its excess of demerit, without causing the least pain, humiliation or ill feeling, on the other side. His argument is perfectly free from invidious personalities; and his antagonist, at its close, fairly overwhelms him with compliments. He says: "Verily, Cotta, I feel that I have acted with great presumption in attempting an argument with an Academic and reasoner like you. I do not fear any one who is unskilled in your doctrine, nor an orator, no matter how eloquent, if unarmed with your philosophy . . . . . But you, Cotta, are mighty in both form and substance: all that you wanted, in this instance, was a numerous auditory and a bench of judges." Then Balbus the Stoic, the most sedate and solemn of this company, began his argument, but, like the others, opened with remarks of a highly complimentary character, after which he opposed the tenets of the Academic school on this subject with great dignity and earnestness. Whoever has carefully read this classic dialogue has found himself in the company of four as polite and cultured gentlemen as he could wish to meet. We append this moral: Why is it that there are still not a few professedly Christian people, of reputed liberal culture, of the same Christian belief, differing only about the pronunciation of a single word, who nevertheless quarrel about that little difference as if shibboleth and sibboleth meant heaven and hell? Or, where the matter and the issue are important, why do they act worse than heathens by disfiguring their arguments with ungenerous and rasping personalities? Let them learn a good lesson (if they *will not* learn it from the Bible) from that quarternion of Roman gentlemen, Messrs. Cicero, Velleius, Cotta and Balbus. K.

Rev. N. J. Miller, of Wyoming, Del., who has been kind enough to send us the notice of the late Rev. J. Hannaberry, published in another column, is not to be blamed if the sketch is not complete, as he had not the means of knowing much of the deceased brother's labors in any but his last charges. Some one ought to supplement the statement made. If those now in the various fields once occupied by brother Hannaberry would gather up the facts and incidents of his ministry and send them to Dr. D. Y. Heisler, at Easton, Pa., they would do a good work in furnishing materials for a more permanent record. We know that at college his life was marked by self denials, which he willingly endured to prepare himself for the gospel ministry, and that in every place assigned to him since his ordination he has done hard work, often under the most discouraging circumstances.

Communications.

THE LATE REV. JOSEPH HANNABERRY.

On the 2d of March were laid to rest the mortal remains of this faithful minister of God. Cut off, to a great extent, from the rest of the church by laboring on the Peninsula, few of his brethren in the Lord became acquainted with his trials, labors and death; and it is doubtful whether the church will ever come to a realization of what a loss she has sustained in the death of this self-sacrificing missionary. The missions at Ridgley and Easton have lost a pastor most zealously devoted to their interests. The Reformed church has lost a missionary whose life was sacrificed that her borders might be extended and her faith established. The church catholic has lost a willing servant, whose delight it was to herald the name of his Lord and Master Jesus Christ.

When Rev. Hannaberry began his work on the Peninsula he was physically strong; but malarial fevers, manual labor, fatiguing journeys, and innumerable other causes, gradually reduced his system, until finally he laid down this earthly tabernacle. On the morning of the 27th of Feb. his spirit passed into the hands of Him who gave it as gently as the influences of God's Spirit sweep o'er the soul and awaken it into the newness of life. Bro. H. seems at no time to have thought of dying, for to those, who only shortly before his death conversed with him on the subject, he replied in broken accents, "I shall yet preach the Gospel of Jesus Christ." Hushed are his lips and fixed his earnest features, but to generations alive and to come his life will yet preach the name of Jesus.

During four years of faithful work on the Peninsula he succeeded in organizing the nucleus of a congregation near Easton, Md., and in forwarding the work at Ridgley. The erection of the neat and commodious church edifice at Ridgley, engaged the activity of Bro. H. during his last years upon earth, and will ever remain a monument to his self-sacrificing ministry. During a ministry of twenty-nine years his course was marked by faithfulness and zeal. His great aim was to herald the truth, regardless of all else, save that the name of Jesus might be exalted.

Rev. H. was born in Philadelphia in 1825. His parents died while he was yet in early childhood. He then lived with a farmer near Philadelphia. At sixteen he went to learn a trade. During the riot of 1844 he turned out with the militia of Montgomery county. Under the direction of a friend he began his studies preparatory for the holy ministry. He was in the first class that graduated from Franklin and Marshall College in 1853. In October, 1853, at the meeting of Philadelphia Synod he was licensed to preach, and became a member of Virginia Classis May 24, 1854. He started out as a missionary in Page county, July 1, 1854. Here he remained two years. We then note his pastorates at Upper Strasburg, Pa., June 15, 1856, to April 1, 1859; Shellsburg, Pa., July 19, 1859, to July 20, 1862; Sugar Grove, Ohio, October 24, 1863 to April 1, 1867; Shanesville, Ohio, June 9, 1867, to 1870; New Providence, Pa., 1870 to 1875; Fairview, Butler county, Pa., 1875 to 1880; Ridgley, 1880 to February 27, 1883. It was while at Upper Strasburg that he was married to Miss Kinsey, July 31, 1856. One son and two daughters remain to comfort the stricken widow.

During the past year the health of Bro. H. declined rapidly. Consumption seemed at work, but found little to do, for malaria had already undermined and exhausted his system. Frequently he reached his preaching points too much enfeebled to preach. On the last Sunday of the by-gone year he preached for the last time. At the beginning of the new year he removed his family from Millington to Ridgley, thinking that thus exhaustion, due to fatiguing drives, might be prevented. The severe winter weighed heavily upon him, and in February he was confined to the house. His death on the 27th of Feb. evoked the regret of the entire community in which he lived.

The funeral services were conducted by the undersigned, assisted by Rev. G. W. Burke of the M. E. Church at Ridgley. There was little demonstration, no imposing funeral, no procession of co-laborers, no brilliant eulogies; but the same humble lot which Rev. H. chose while living fell to his portion in the disposition of his remains. A funeral ceremony characterized by pomp and magnificence would have ill-befitted the burial of the remains of one who cared nought for the honors of the world, but whose only wish was, in his day and generation to glorify God in the salvation of souls. Rev. Miller chose as his text Rev. 14: 13. Rev. Burke spoke briefly in commendatory terms of his colleague's life and labors. The grave of Bro. H. is the first in the new cemetery at Ridgley. As we left the grave we did not carry with us the burdensome sense that all had been interred in the disposition of his remains. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors: for their works do follow them."

N. J. MILLER.

OUR MISSIONARY POLICY.

We endorse all that J. C. B. has written so ably on this subject. The readers of the MESSENGER thank him for his admirable article. But as he left the subject with a mere hint as to what is needed and what is coming in the undertone of the church, there is some danger that some radical schemes may be devised in certain minds, and attention thus turned away from the true remedy. Did we suppose he would follow up his article with what he considers the remedy we would not write these lines, for we think he would bring it out as clearly and forcibly as he has pointed out the defects; but fearing his modesty may lead him to be silent on this point, and leave to others what he could so well furnish, we venture to add a few thoughts suggested by his able article.

1. In our view our first need is men, men who like Bro. Shuey (we hope he will pardon the personal allusion), will select a mission and go to work to prepare for its success. The spirit of missions is taking hold of our young men, and we believe that more will consecrate themselves and lay themselves out for mission work. If they offer themselves definitely for some mission, and go to work earnestly to build it up, and, in doing so, make known their wants to the church, they will be supported. Let the young men come forward and enter the mission field at a sacrifice, and it will kindle the flame in our churches.

2. We need more money. Our people are not penurious, not illiberal, as a rule, we grant, but there is a lack of system and tact in giving and in raising money. Pastors should lead the people in this matter. They should devise ways and means for raising larger contributions. The laymen, as in Allentown, are taking hold of the matter. Let the pastors bestir themselves, or they will be led instead of leading. The missionary Board need more funds. Place it in their hands and they will show themselves equal to the task of managing the work. If such places as *Roanoke* are left out in the cold, it is mainly because they are without funds to supply it with missionary labor and care. Let the church double its missionary contributions, and our missionary field will at once put on a different front.

3. Given men and money, we need full co-operation in the plan the Synods have adopted. The plan is all that is required. It was adopted after many years' trial of other plans. We needed, it was urged, unity of action. Each Classis should not act independently. There should be one general Board, and one personal head. We have got that. We have a Tri-Synodic Board and a superintendent. They are equally interested in all portions of the mission field, and will not unduly favor one section over another. Now let the Synods and Classes give them their full confidence and undivided support. If they make mistakes these can be corrected. But if we now go about interfering with the plan, and this Synod or that Classis seeks to take the work within their bounds into its own hands, we shall drift back into the old chaos and lose by the experience. It is far better to try to perfect the plan we have, than to cast about for another. Each section must yield something for the good of the whole. If a section is neglected let the appeal be made to the Board and trust that it will do for the best. Though much is yet lacking, our missionary operations have never been more successful than they have been under the Tri-Synodic plan. The church is evidently moving in the right direction. Let the good movement not be disturbed and distracted now by casting about for a new plan. Such a course would consume years in readjusting, and our missionary work receive a serious back-set. Let us unite to make the plan fully effective. S.

SUNDAY-SCHOOL CONVENTION.

The fifth convention of the Reformed Sunday-schools of Bedford county, Pa., was held at St. Paul's church, Dunning's Creek charge, March 28 and 29, 1883. Five pastors, and the superintendents and delegates of nearly all the schools in the district were present. Rev. E. N. Kremer, the oldest pastor in the county, presided, and to his ability much of the interest was due. In the discussion of Sunday-school and missionary topics the lay delegates took an active part, not only showing that they had zeal, but also thoughts, and were able to express them. It was a real pleasure to listen to them.

The missionary meeting was one of the best the writer ever attended. The speeches of all, whether by ministers or laymen, were good, but especially the one by Mr. Jonas C. Imler, superintendent of the Imler Valley Sunday-school. This brother in speaking on the topic—"The present demand upon the Reformed Church for Missionary activity,"—urged with such earnestness the necessity of those listening to him to give at once of their means to the missionary cause, that the president, at the close of the address, with appropriate remarks, invited the people to give, and then and there $50 were raised for Home Missions. The statistics of the Sunday-schools of our church in Bedford county, as far as reported are, 13 Sunday-schools, 58 officers, 116 teachers, 920 scholars, 1871 library books, $86 for benevolent purposes, and $408 for local objects. W. I. S.

REFORMED CHURCH IN THE SUNNY SOUTH.

J. P. Stein.

On the Peninsula, Maryland, the most southerly Reformed congregations are situated in Ridgely and Easton. These two points constitute a charge, aided by the Board of Missions, and until recently, served by the lamented Hannaberry. Both of these towns are stations on the railroad. They lie in about the same latitude as does Annapolis, and are said to be located on the highest elevation of the eastern shore of Maryland.

On the Sunday after Easter snow to the depth of four inches covered the ground. The trees were covered with it and the branches of the pines were bending low with the weight of it. The sun shone brightly, and the scene which presented itself was grand beyond description. Presently a sleigh appears in sight—one of the members of the church at Ridgely has come to notify me that he will give me a ride to the church where I was to conduct the service.

The church at Ridgely is a well-built structure, having a pulpit recess and an end gallery, and can accommodate about 200 worshippers. The building was erected at a cost of $2,000. The debt is paid, save $75, for which the congregation has credit in the form of unpaid subscriptions. The lot on which the church stands was presented, and also much of the material used in its construction. The most active spirit in the erection of this church was the former pastor. With his own hands did he cut away the underbrush, so as to enable the woodman to fell the trees that were given to the church, in out of the way places.

In this work his hands were lacerated with thorns, so that the members themselves felt humiliated when they saw him pleading with those scars for the good of their souls, at the regular Lord's Day service. From the cars of the passing train you can see this cosy sanctuary standing as a monument to the self-denial and energy of that man of God who was called to his reward. No wonder that when death laid its hand on Bro. Hannaberry that the members of the church came and claimed his body for burial. On a slight elevation, within sight of Ridgely ground was bought after his death for a cemetery, and the body of our departed brother was laid in the center of that burying-place, where the members will guard and keep green the grave where lies the Christian hero, who died a martyr to the noble cause of Reformed missions.

Bro. Hannaberry has completed his work, he rests from his labors. He leaves to the church his bereaved widow and his fatherless children. Let her tenderly and kindly receive the sacred trust. Let them feel the warm sympathizing heart and the helpful hand which is needed to lead them safely through this sore bereavement.

Let us learn a lesson here. The Reformed church is the advance guard at Ridgely. Members from churches in this State have made their home there. Scientific farming is changing the country. Another railway to pass near this place running from bay to bay, will soon be constructed. It is therefore of the utmost importance that this point be speedily cared for by the Board of Missions, so as to maintain the advantage which has already been gained. The members at Ridgely pay twenty times as much to the church as they did in the congregations from which they formerly came.

They are not yet in a position to care for themselves. It would be a laurel to the history of one of our strong congregations or charges, if it would take upon itself the responsibility of sustaining through the Board, the proper man to place this mission charge on a self-supporting basis. With careful management that day would not be far distant. It would not take as long as it takes some charges to carry its beneficiaries. Bringing in this practical way a whole congregation into the mission work, having in a certain sense the spiritual oversight of a special missionary field, might be one of the many ways in which this church would become fully aroused to the great work which seems now to be before us as a denomination.

PALATINATE COLLEGE.

This institution opened its spring term, Wednesday, the 27th ult. Some changes have been made in its administration. Dr. Reily, the professor of Ancient Languages, has undertaken the management of affairs until the end of the term, when the Board of Trustees expect to make permanent arrangements for carrying forward the work in the future. In the management of the Institution, Dr. Reily is assisted by Profs. Hemperly and Apple. The former as professor of mathematics, has been connected with the college since its founding, while the latter has been teaching the natural sciences there for a number of years. Besides this the music department is being carried on under the care of Miss Spangler, a Myerstown lady, who some years ago graduated from the department she now conducts.

The opening on the 27th, was more encouraging than many were led to expect. The state of affairs at the close of the winter term was such that many persons hardly looked for an opening at all. Notwithstanding this, quite a number of students appeared—sufficient to warrant those in control in going forward with the work. Since that time the institution has been progressing smoothly, new students have been coming in, and still others are expected shortly.

This is especially encouraging to all the friends of the institution. Fears were entertained by some that the college would not be able to rally from her late difficulties. But her vitality is strong, and she promises to come bravely through these difficulties, and recover what has been lost.

The situation of the college in the midst of one of the richest and most beautiful valleys of the state—amongst a numerous staunch Reformed population—makes it an important educational center for our Church. It covers a region which none other of our institutions could with equal power command. Anything therefore which affects the welfare of Palatinate, cannot but have its effect upon the schools of our Church at large, for all are bound together by a mutual interdependence and sympathy. And it cannot but be a subject of earnest desire to all who have at heart the interests of education in our Church, not only to see the efforts that are being made to carry the institution through the spring term of its collegiate year succeed, but also that the trustees, when the time comes, may be able to so re-organize the administration that the college may be able to continue on with renewed life and energies.

T. H.

Church News.

OUR OWN CHURCH.

Synod of the United States.

Carlisle.—The Easter services in Carlisle were of an unusually interesting character. The communion was the largest for a number of years. In the general work of the church there is an encouraging progress. The Ladies' Mite Society raised during the last four years nearly $2500, and recently paid their last indebtedness on our handsome church improvements. The contributions to benevolence have more than doubled, and the pastor's salary has been handsomely increased, with a good prospect also of a decided diminution of the debt at an early day. A number of promising young men are in a course of instruction for church membership at the Trinity Sunday communion.

Philadelphia.—The holy communion was administered at Grace Mission, N. Philadelphia, on Easter morning by the pastor, Rev. A. B. Stoner. Evening services were held during Passion week. In connection with the service on Good Friday evening, 13 persons were received into the church—8 by confirmation, 3 by letter, and 2 by renewal of profession. A children's service was held on Easter Sunday evening, which was well attended by the children of the neighborhood. The outlook of the mission is hopeful, the attendance at Sunday-school and regular services is steadily increasing.

Riegelsville, Pa.—The decoration of the church at this place throughout the season was signalized by good taste. The services during the week, and especially beginning with the early service on Easter morn, were largely attended. The communion at 10.30 o'clock was very large. On Good Friday evening 5 persons were received into fellowship with the church—4 by baptism and confirmation, and 1 by certificate.

The celebration of the festival by the children of the church was held on Easter evening at 7 o'clock, when the church was again filled. The service consisted of singing, by the school, of appropriate hymns, antiphonal reading of scriptural lesssons bearing on the event, chanting of Gloria in Excelsis, Gloria Patri and Lord's Prayer, and remarks by the pastor. The music rendered during these services was given in superb style by the choir of the church with cornet accompaniment. The whole congregation seemed to enter into the observance of the Easter-tide with more than usual zest and activity.

Bellefonte.—Nature could not have contributed more generously to this festive season of the church which, along with the Christmas season, commemorates the events that give basis to our Christian faith and hope, than she did on Easter morning, in spreading the landscape with a flood of sunshine and challenging the spring songsters to their best efforts, as if they longed to swell the chorus of praise which burst from the gloom and anguish of Passion week. Nor were the zealous people of St. John's Reformed congregation delinquent in providing fitting emblems of the adorable virtues of our Risen Lord. Within the chancel of their elegant new church was placed a mound of choicest flowers, surmounted by a gilt cross, around which was beautifully twined an ivy, singularly emblematic of Christian hope and an abiding trust in the supporting and strengthening grace of God. The pulpit, baptismal font, and reading desk were handsomely decorated with liliés, arranged with such delicate taste as to strike the eye pleasantly, and yet not savor of pretentiousness. The music of the congregation was stripped of its doleful character, and instead, partook of that triumphant style which pervades all the services on Easter morning. In connection with these services the holy communion was administered, and 8 persons were received into full membership, 4 by the solemn rite of confirmation and 4 by certificate. The pastor has at present a large class of catechumens, which will be admitted in the summer.

Gradually the congregation is widening its limits, and the growing earnestness and interest of the membership generally, gives promise as well as incontroverible evidence of a successful pastorate.

The ladies of the congregation have formed themselves into a Mutual Aid Society, and are working with commendable zeal to remove the debt incurred by the erection of the new edifice, and are gratified with the measure of success that has hitherto attended their efforts. J. C. M.

Myerstown.—The Lebanon *Courier* of the 4th inst., says: Rev. Dr. George Wolff held English communion services on last Sunday forenoon. The attendance was very large, and 153 communed. 27 catechumens were confirmed on Saturday afternoon. Rev. Dr. Kremer of Lebanon, was present, and delivered the sermon. Over $300 were collected during the year for benevolent and missionary purposes.

Jonestown.—From the same source we learn that "St. John's Reformed Sunday-school of Jonestown held its Easter festival on Easter evening. The altar was covered with beautiful flowers. The choir sang a beautiful opening anthem, entitled our 'Festive Day.' During the services the school sang a number of Easter carols. The singing of the infants was splendid. One of the features of the festival was the 'Easter offering.' As the number of the class was called each presented its offering to the superintendent. Rev. Kessler addressed the school."

Pottstown, Pa.—Divine services were held in Trinity Reformed church during Passion week. Forty-four were added to the church—28 by confirmation, of whom 6 received adult baptism, and 16 by certificate. The Easter communion services were largely attended. We give the above to correct an error in figures, which came to us last week through a local paper.

York.—In the Heidelberg congregation services were held during Passion week. The Easter communion was largely attended. Six persons were added to the church. We learn from the *Age* that Rev. F. J. Saurber, the pastor, was recently visited by his people, who left many substantial tokens of regard. Everything was done with the nicest propriety.

Synod of the Potomac.

Everett.—Rev. W. I. Stewart writes: We had services every night (except Monday) during Holy week at Irvin church, and on Easter morning administered the holy communion. The services were well attended, and five adults were added to the church. A Sunday-school was organized. The congregation is deeply interested in its work. We had a children's service in Everett on Easter evening.

Littlestown. — Services were held during Holy week in Christ church, near Littlestown, by the pastor, J. Kretzing. On Good Friday 20 members were added to the congregation by confirmation, and on Easter Sunday the Lord's Supper was administered to a large congregation. The communion collection for Home Missions amounted to $25.10. In February this congregation contributed $47 to Bro. Shuey for Emporia, Kansas. Prof. W. E. Krebs assisted the pastor on Good Friday and Easter.

New Buena Vista.—On Saturday evening preceding Easter, Rev. H. S. Garner confirmed 6 young persons in the New Buena Vista church of the Schellsburg charge, and administered the Lord's Supper at Easter. Service began on Wednesday evening previous to Good Friday.

Middletown, Md.—Six persons were confirmed in connection with the Easter services in the Reformed church, Middletown.

Winchester, Va.—Services were held in this place during Holy week and at Easter. Four persons were confirmed on Good Friday, one of whom received adult baptism. The prospects of this charge seem to be brightening. Two chapels are in contemplation, one at Stephenson's and the other near Smithfield.

Pittsburg Synod.

Johnstown.—The St. John's Mission, Johnstown, Pa., observed the Lenten season by holding divine service every Wednesday evening. Holy week services were well attended. The preparatory services were held on Easter eve. A large congregation met to prepare itself for the holy communion. The holy communion was celebrated on Easter morning, and never before was such a large congregation present. The chapel was artistically decorated with cut flowers, calla lilies and myrtle. The altar presented a lovely appearance. On this occasion 6 were confirmed, 2 received adult baptism, and 20 were received by certificates—three of the latter came from other denominations, two from the E. Lutheran, and one from the United Brethren. The offering for Home Missions was $10.

Synod of Ohio.

Swander.—The P. O. address of Rev. J. I. Swander has been changed from Tiffin to Fremont, Ohio.

Casselman.—The P. O. address of Rev. A. Casselman is Thornville, Perry county, Ohio.

Akron.—Twenty-nine persons were added to the church at Akron, Ohio, at the Easter communion. The services were largely attended and much enjoyed. Rev. Emil P. Herbruck is the pastor.

Otting.—The address of Rev. E. H. Otting has been changed to Wadsworth, Ohio.

Mohican.—Eighteen persons united with the church at Mohican at Easter.

Canton.—Trinity church, Canton, has had thirteen accessions. The services during Passion week and Easter were profitable.

Xenia.—The Easter communion at Xenia, Rev. S. B. Yockey, pastor, was largely attended. There were seventeen additions to the church.

Miamisburg.—Thirteen persons were received into the congregation at Miamisburg, on Sunday, April 15, when the holy communion was celebrated. Rev. E. Herbruck of Dayton, assisted the pastor.

Leiss.—Rev. A. H. Leiss has removed from Kentland to Peabody, Whitley county, Ind., and wishes correspondents to note the change.

ERRATA.

In the account given last week of the Easter communion at Millersville, the types were made to say that many availed themselves of the *social* ordinance. They should have said "*Holy*" ordinance. We are unwilling to let those who may have noticed it, suppose that our missionary-elect to Japan regards the sacrament as a mere *social* only in its character. In the report of contributions for furnishing Bethany Orphan Home, read J. P. Shelly for J. P. Schedy, and Wilson McHose for Johnson McHose. The collections were made by W. R. Yeich, not Yearick. This last error occurred only in part of the edition. We were so anxious to have it right that we changed it when going through the press, and made it *wrong*. It was not carelessness but excess of care. A little more distinctness in copy would save annoyance. Ed.

General News.

Home.

Ex-Senator Sprague has been defeated for Governor of Rhode Island.

Strikes on the part of mechanics and laborers, seem to be the order of the day.

The national debt was reduced over nine millions during the month of March.

It is probable that League, Island, will be selected as the location of the Government Foundry.

The Cable-Motor Railway in the northwestern part of this city, went into operation on the 6th inst. It is regarded as a success.

The President has appointed Walter Q. Gresham, of Indiana, to be Postmaster-General. He is now United States District Judge.

The town of "Jersey Shore," Lycoming Co., Pa., was burned on the night of the 2d inst. It was the most destructive fire that has occurred in this state since the burning of Milton a few years ago.

A terrible sewer gas explosion took place at the intersection of Bond and Chew streets, Baltimore, on the 4th inst. The gas main leaked and filled the sewer, and a boy ignited it by throwing a lighted match in the crevice of a man hole. Three children were killed and other persons were injured. Property was damaged to the extent of $10,000.

The Anti Free-Pass bill has passed the Senate by a vote of 32 yeas to 14 nays, as follows:—The text of the bill is as follows:

No railroad, railway, or other transportation company, nor any officer or agent thereof, shall grant any free pass or pass at a discount to any person except officers or employes of the company.

Section 2. Any person violating the provisions of this act shall be guilty of a misdemeanor, and upon conviction shall be punished by a fine not exceeding $500 and imprisonment not exceeding six months.

Foreign.

A steady stream of letters threatening death and destruction to government functionaries and property, has caused increased guards.

A Dynamite factory has been discovered in Birmingham. This is supposed to be the central manufactory of explosives. Half a ton of nitro glycerine has been discovered in London.

The National Theatre of Berlin, with its properties, including wardrobes and scenery, was burned on the 4th inst. There was no loss of life, although an entertainment was being given when the fire broke out.

The *St. James' Gazette* of April 2d, publishes an anonymous letter which has come into the possession of one of its editors, and which asserts that the Fenians are engaged in sending packages containing linen infected with small-pox to persons who are obnoxious to the Irish National party.

A bonded warehouse in Liverpool, was broken into on the 1st inst., and spirits poured out with incendiary purposes, but no fire occurred. The Irish Land League in Australia is said to be powerful. At Limerick things are more quiet. Michael Davitt in a letter from prison, advises against the Dynamite policy as calculated to exasperate the English Democracy.

The news from Europe seems to tell of nothing but plots and horrors. A large mine has been discovered connecting with the Kremlin, Moscow, where the coronation of the Czar is to take place. A request has been wired to St. Petersburg for 100 sappers to destroy the mine. The hope that the forth-coming trials of the Nihilists would be the last, is dissipated by the fact that new conspirators have been found.

"TUNES FOR WORSHIP."

Frequent inquiries being made as to the issuing of the above work, as a companion to the words of the "Hymns for the Reformed Church," we take this occasion to say, in a public way, that the committee having the work of selecting Music for the above-named book is making good progress, and expects in a short time to place in our hands the work completed. As soon as it does so, we shall at once proceed to have it stereotyped, and as soon as possible have the book ready for sale. We hope to be able to distribute it before the meeting of the several Synods, next fall. Due notice, however, will be given, so that parties desiring copies of it can obtain them as soon as they are ready.

Chas. G. Fisher,
April 10, 1883. Supt. Ref. Ch. Pub. Bd.

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What have you done with it? Have you laid it aside to take it up some day and select from its pages a Premium, for which you will exert yourself to obtain a sufficient number of new *cash* subscribers for the "MESSENGER" to secure it? If so, well and good; we simply would urge you to begin at once. Quite a number have obtained new subscribers, and valuable and useful articles have been sent to them as a reward for their efforts. We believe no one has been dissatisfied with the articles sent, they all coming up fully to the description given them in the Supplement. Others are still at work, and we have a record of the number they have obtained and we shall send whatever article their number is entitled to.

If you have mislaid your Supplement, we will cheerfully send you as many copies as you want.

There are three months yet before the time elapses when the offer will cease.

Come, friends, lovers of the "MESSENGER," try this way of increasing the number of subscribers to it, and, at the same time, secure for yourself some useful article.

We were told a congregation had some idea of endeavoring to obtain 78 new subscribers and secure for their church one of Mason & Hamlin's organs, mentioned in the Supplement. Hope the project has not been abandoned. We hope to hear of their being successful. There is time yet to work in the matter.

For all information on the subject, address,

Chas. G. Fisher, Supt. and Treas.,
Reformed Church Publication Board,
907 Arch street, Philadelphia.

PREMIUM TRACT No. 2.

"The Work of Missions in the Reformed Church in the U. S."

This Tract of four pages is now ready for distribution. It deserves a wide and liberal distribution throughout the whole Church. Pastors, Consistories, Sunday-schools, and Missionary societies will do well to order it in large quantities for general distribution.

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APPOINTMENT OF AGENT OF THE REFORMED CHURCH PUBLICATION BOARD.

Mr. Jacob Heyser of Chambersburg, Pa., has accepted the agency of the Board contemplated in the Plan of Life-Membership, subscriptions for The Messenger, and will enter on his duties at the opening of the new year. He is also authorized to solicit contributions for the use of the Board, and to receive subscriptions for the different periodicals of the Board, and orders for the Book Department, and make collections of accounts due the Board, his receipt for the same being valid.

We hope Mr. Heyser will be received and welcomed by the Church, and meet with good succes so as to put our publication interest on a good footing. Chas. G. Fisher,
Supt. Ref'd Ch. Pub. Board.

CHURCH ALMANAC FOR 1883.

Our Church Almanac for 1883 is now ready for distribution. The following is the schedule of prices:

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12 copies,	.60
50 "	2.50
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To which must be added 12 cents a dozen for postage, if sent by mail.

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We have endeavored to improve the appearance of the almanac, and have it contain as usual an amount of matter that must prove interesting and instructive to every Church member. We have also added eight more pages—which gives more space to be filled with valuable reading matter. We have tried to make it truly a year book for the church. For this purpose we hope pastors and members will aid in its circulation, so that it may reach at least every family in the church. Send in your orders at once.

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Business Department.

Rev. CHARLES G. FISHER,

Superintendent and Treasurer

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Renewals should be made, if possible, before the date transpires. If two issues are allowed to be sent after that time, and a notice to discontinue is then received, the subscriber will be charged for the six months commenced.

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☞ Communications for the paper, to insure prompt insertion, should be addressed to "The Messenger."

SUNDAY-SCHOOL PERIODICALS.

Now is the time for orders for these essentials in properly conducting our Sunday-schools to be ordered for such, as after the rest of winter are about to open, to be sent in, as it is the beginning of a new quarter. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Child's Treasury," monthly and semi-monthly; and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge.

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Roan Embossed, Gilt,	90
Imitation Turkey, Gilt,	1.25
Real Turkey, Gilt, Stiff or Limp,	2.00

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Miscellaneous.

THE BOTTOM DRAWER.

Mary A. Barr.

I.

In the best chamber of the house,
Shut up in dim, uncertain light,
There stood an antique chest of drawers,
Of foreign wood, with brasses bright.
One morn a woman frail and gray
Stepp'd totteringly across the floor—
"Let in," said she, the light of day—
"Then, Jean, unlock the bottom drawer!"

II.

The girl, in all youth's loveliness,
Knelt down with eager, curious face;
Perchance she dreamt of Indian silks,
Of jewels, and of rare old lace.
But when the summer sunshine fell
Upon the treasures hoarded there,
The tears rushed to her tender eyes,
Her heart was solemn as a prayer.

III.

"Dear Grandmamma," she softly sigh'd,
Lifting a withered rose and palm;
But on the elder face was naught
But sweet content and peaceful calm.
Leaning upon her staff, she gazed
Upon a baby's half-worn shoe;
A little frock of finest lawn:
A hat with tiny bows of blue,—

IV.

A ball, made fifty years ago;
A little glove; a tassel'd cap;
A half-done long division sum;
Some school books fasten'd with a strap.
She touch'd them all with trembling lips—
"How much," she said, "the heart can bear!
Ah, Jean! I thought that I should die
The day that first I laid them there.

V.

"But now it seems so good to know
That all throughout these weary years
Their hearts have been untouch'd by grief,
Their eyes have been unstained by tears.
Dear Jean, we see with clearer sight,
When earthly love is almost o'er;
Those children wait me in the skies,
For whom I lock'd that sacred drawer."

—*The Continent.*

Selections.

Good deeds ring clear through heaven like a bell.—*Richter.*

What though thou tread with bleeding feet
A thorny path of grief and gloom,
Thy God will choose the way most meet
To lead thee heavenwards, lead thee home.

We should do everything we can for others, if only to dissipate the thought of what they omit to do for us.—*Madame Swetchine.*

Faith alone can interpret life, and the heart that aches and bleeds with the stigma

Of pain, alone bears the likeness of Christ, and can comprehend its dark enigma.

—*Longfellow.*

God is mighty, with power that I cannot understand; God is just, a justice that I cannot fathom; God is holy, a holiness that surpasses all I can conceive.—*Bourdaloue.*

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

God feeds the wild flowers on the lonely mountain side without the help of man, and they are as fresh and lovely as those that are daily watched over in our gardens. So God can feed His own planted ones without the help of man, by the sweetly falling dew of His Spirit.

When a sudden sorrow
Comes like cloud and night,
Wait for God's to-morrow,
All will then be bright.
Only wait and trust Him
Just a little while,
After evening tear-drops
Shall come the morning smile.

—*F. R. Havergal.*

Science and Art.

Mr. W. W. Story's statue of the late Professor Joseph Henry, ordered by Congress for the grounds of the Smithsonian Institution at an expense of $15,000, is to be unveiled on April 19th, with an oration by President Porter of Yale.

THE OBELISK SAFE.—Commander Gorringe says the Egyptian Obelisk is enjoying good health in Central Park, despite the cold climate, and is not crumbling away, as some croakers insist. He thinks that the hieroglyphics on it will be perfectly legible 5,000 years hence.

ORGANIC IMPURITIES IN WATER.—A very simple and important test for determining the quality of drinking water, and especially as to its freedom from sewage contamination, is given in the Pharmaceutical Journal. This consists in placing a few grains of the best white lump sugar in half a pint of the water in a perfectly clean, colorless glass-stoppered bottle, freely exposed to daylight in the window of a warm room. If the water be perfectly free from sewage contamination, it should not become turbid, even after an exposure of a week or ten days, in which case it is almost certainly safe, otherwise not.

BREAKING IRON WITH DYNAMITE.—The application of dynamite to the breaking up of masses of iron too great to be broken by other means, was successfully tried near Chicago recently. A refractory chunk—"salamander"—of twenty tons' weight, was placed in a pit. A hole was drilled in the iron, and a charge of dynamite was inserted. Several bars of iron, weighing tons each, were placed over the pit in order to prevent small pieces of the metal from flying heavenward. The cartridge was connected with a battery, stationed one hundred feet from the pit, and after the spectators had found secluded places, the word was given, and in an instant the twenty tons of iron that had previously stood all kinds of hammering were reduced to fragments. The steel-men were completely surprised, and admitted that a feat was performed that before was held impossible.

Personal.

The health of Senator Cameron is improving.

Ex-Governor Hoyt has resumed the practice of Law, and opened an office in Philadelphia.

Dr. J. M. Buckley, now editor of the *Christian Advocate*, completed his twenty-fifth year of active work in the ministry on the first Sunday in April.

Brigadier-General Joseph K. Barnes, retired, late Surgeon General U. S. A., died at his residence in Washington on the 5th inst., of Bright's disease.

The Rev. Miss Anna Oliver, who recently resigned from the Willoughby Avenue Methodist Episcopal church, Brooklyn, L. I., has sold the church edifice, which was held in her name, to the First Reformed Presbyterian church for $18,000.

In the course of a sermon preached lately in the Tabernacle, London, Mr. Spurgeon said that "although he had preached the Gospel now thirty years and more, that night, before coming upon the platform, he trembled like an aspen leaf. Often when he entered the Tabernacle his knees knocked together, and not that he was afraid of any one man or of the whole congregation, but simply because he regarded it as a most solemn thing to proclaim the Gospel to dying men."

Items of Interest.

Emotional insanity is no longer accepted as a defense in murder trials in California.

They have had 121 continuous days of sleighing at Saratoga, N. Y., this winter.

The appearance on the street of the first straw hat is chronicled in the New Orleans papers.

The first train reached Bozeman, Montana, on the Northern Pacific Railroad, at noon, March 22d.

In Kentucky no clergyman or preacher of any denomination can become a member of the Legislature.

Twenty million feet of lumber were unloaded by canal boats at the Peoria (Ill.) levee during the past year.

It is proposed to so change the Massachusetts State Constitution that women who are lawyers may be made justices of the peace.

Chicago has had 69 undoubted murders since the beginning of the year 1881, and of all the murderers only one has been hanged.

A fifteen-year-old boy in Detroit, Mich., has died of grief at the death of his mother, a crippled inmate of the county poor-house.

The Legislature of Tennessee has imitated the good example of Texas and prohibited under heavy penalties the sale of the New York *Police Gazette*.

The fortifications of Strasburg are just completed. The construction of the first series of outer forts were begun in 1872, and that of the circumvallation in 1876.

The capital invested in American railways amounts to nearly five and a half billions of dollars, or considerably more than three times the present total of the national debt.

Outside of Maine it is probable that no prohibitory amendments will pass the State Legislatures this year. The general drift of legislation on the temperance question appears to be towards high license law.

The population of the State of Kansas has increased at least thirty per cent. in the last four years, while crime appears to have decreased about twenty per cent. Is there any fruit of prohibition in this?

During 1882 there were 41 theatres destroyed by fire. Of this number, 17 were burned in the United States, 7 in England, 5 in Russia, four in Germany, two in France, two in Spain, and one each in Belgium, Sweden, Bulgaria, and Roumania.

The Building Inspectors of Baltimore have given orders that the doors of fifty-nine churches in that city be made to swing outward. Nearly every church building in the city was found to have its outer doors swinging inward.

There is an earnest attempt making to root out the terrible disease of leprosy from the Hawaiian Islands. Fifty lepers have recently been removed from Honolulu to the leper settlement at the island of Molokai, to be separated from their friends and families forever.

Members of a new Western temperance society, instituted by an eloquent Roman Catholic priest of Milwaukee and called the League of the Cross, do not commit themselves to total abstinence, but swear not to enter any place where alcoholic drinks are sold for consumption on the premises.

A comparison of statistics shows New York as the third German city in the world, coming after Berlin and Vienna. Chicago, Philadelphia, and St. Louis rank close to Frankfort, Hamburg and Dresden. Boston is the only large city in the country where Germans are not found in large numbers.

Some of the French brandy merchants have been selling German spirits for genuine cognac. The vineyards of the two Charentes, whence came the wine brandy, are ruined by the phylloxera, which, in all France, has already destroyed nearly two millions of acres of vines. It takes three years to kill a hardy vine.

The quaint old town of Boscawen, N. H., is to celebrate the 150th anniversary of its existence, during the coming summer. This town has given to the world Daniel and Ezekiel Webster, General John A. Dix, William Pitt Fessenden, Nathaniel and Charles G. Green, and other distinguished men.

The English universities have been severe sufferers by the depreciation in land, and, of course, many other of the endowed institutions are in like plight. The Charter House has had to reduce the number of pensioners, usually eighty, by five. Its income has reached in good years over $150,000. The school is now removed into the country.

An old Mormon Temple near Kirtland, Ohio, has been opened after a number of years of disuse. It originally cost $40,000. There are forty Mormon families in the new congregation. They do not practice polygamy, their creed declaring that the law of God forbids more than one companion in wedlock. They hold that the doctrine of the plurality of wives was a heresy introduced by Joe Smith.

At Pittsburg, Pa., on Saturday, 31st ult., 37 barges, containing 450,000 bushels of coal, broke from their moorings and were swept down the river. Two steamers and a number of barges, with 247,000 bushels of coal, were sunk by collision with the runaway barges. Several tow-boats started in pursuit of the runaways, but at last accounts, those that escaped sinking were "pretty well down the Ohio river."

In 1599 Queen Elizabeth sent a company of English players to Perth, and it is surmised that Shakespeare was of the party, and then made acquaintance with Birnam Wood. Only two of its ancient trees now remain—an oak and a plane—supposed to be 1000 years old. They are on the banks of the Tay. It has been said that Birnam Wood never recovered from the effects of that excursion to Dunsinane. Larches, however, have been planted of late years, and natural birch covers some part.

The Australasian colonies are at desperate pains to prove that $480,000,000 is not a cent too much for 2,000,000 persons to owe, and the Agent-General for New Zealand lately read a paper before the Colonial Society in London with this view. He was backed up by Mr. J. Pope Hennessey, and the Duke of Manchester was in the chair, but neither of these personages weigh much with the British investor.

In the French Senate there is a double set of stenographers, and as the reports leave the hands of the first they pass to the revisers. The former set change every ten, the latter every fifteen minutes. In the Chamber of Deputies the service is similar. In Belgium the Senate employs five shorthand writers and one reviser, and the House of Representatives eight shorthand writers and two revisers. The average number of words pronounced is 125 a minute.

Puget Sound is considered one of the most remarkable bodies of water in the world. It is surrounded by continuous forests that reach back to the summits of the Cascade and Olympic ranges. The streams that come down from the mountains on every side have fertile valleys; some of them are already occupied and well cultivated. Puyallup and White rivers and their affluents are well settled, but there is abundant room for settlers on the Snoqualmie, Snohomish, Squak, Skagit, and Nootsack, as well as on a valley in Whatcom county, where Fraser's river once flowed. It was once believed that the land around the Sound was worthless, and that its forests stood on rock without soil; but time has demonstrated that this is only true of a small extent of country near the Sound, and that all the upland between the streams, and extending to the mountains, is rich, deep soil that will produce anything that will grow in that climate.

Farm and Garden.

EFFECTS OF DRAINING.—First. It removes surplus water and prevents ponding in the soil. It should be noted that if the drains are used they should be of sufficient size to remove the surplus water in twenty-four hours. Second. It prevents the accumulation of poisons in the soil which results from stagnant water, either above or under the surface. Third. The ammonia is carried down into the soil by the descending rain, stored for the plant food instead of stopping on the surface and passing off by evaporation, or borne away with the surface waste. Fourth. It deepens and enriches the soil by opening the ground, allowing the roots of the plant to go deeper into the earth; decaying after harvest, they form this subsoil into surface soil, providing resources for the plant more reliable, and making the same ground better for cultivation for a greater length of time. Fifth. It avoids drought, by enabling the plant to thrust its roots deeper into the soil. Sixth. The drainage increases the temperature of the soil. In some cases the average has been increased as much as ten degrees. Seventh. By securing uniformity of condition for plant growth, it hastens the maturing of the crop from ten days to two weeks. Eighth. It enables the farmer to work his land in wet or dry seasons, and insures a return for the labor bestowed. With our land thoroughly drained we can carry on the operation of farming with as great success and as little effect from bad weather as any business which depends on such a variety of circumstances. We shall have substituted certainty for chance, as far as it is in our power to do so, and made farming an art rather than a venture.—*Prairie Farmer.*

STONY GROUND.—There is on many farms more or less of ground so rocky that it will not repay the expense of cultivation, and all of such spots should be planted with trees. These may be got out of the woods or farm nurseries; or what would be easier, cheaper and probably much more effectual, the seeds of various kinds of trees could be sown, imitating as nearly as possible the natural processes which have produced all the forests of the country. The seeds of the different trees should be gathered in the woods just at the time that they fall naturally, and they should be immediately planted in little shallow holes among the stones and covered with a little earth. There the rains of autumn, the snows of winter, and the sunshine of spring would bring up a crop of young trees, which should be fenced in from cattle, and left to themselves. They would require no labor after the first sowing and fencing, except subsequent thinning out from year to year of those that were too crowded or most valuable for economic purposes. If hickory nuts, black walnuts, butternuts, chestnuts, and the seeds of sugar plums, pines and spruces were any of them, or all of them sown, every here and there, over the place intended for a grove, the most valuable kinds and those that thrive best could be ultimately left to become great trees. After ten years, the annual thinnings of this grove for firewood, fencing, hop-poles, railroad ties, etc., would probably make it as valuable a part of the farm as any other, and when the black walnut and butternut trees become large enough to be sold to cabinet-makers, the value of the grove would be very great. The present race of farmers may say they would not live to see the trees become fit for the cabinet-makers, but none the less would the growth of that grove increase the value of the farm every year, and that whether the owner sold it or left it to his children.—*Lancaster Farmer.*

POULTRY RAISING AS EMPLOYMENT FOR WOMEN.—I wish to give my experience in poultry raising. I bought 25 common hens and two Plymouth Rock roosters. My hens were young and healthy and good layers, because well fed. About the 1st of March my brother came to visit me and made me an incubator, that held 240 eggs. The materials cost $6, and it took him two days to make it. Between March 1st and July 1st I hatched five incubators full of chickens, or 968 chicks in all. I sold them, when they were about three months old, at the hotels in some villages near by. The first 16 dozen chicks brought me $100, or $6.20 per dozen: the next 16 dozen I got $80 for, or $5 per dozen. The next 16 dozen brought $72, and the remaining twenty-seven dozen I got $81 for. Total, $333. I paid for feed $47.25, leaving me for my labor $285.75, and this without any capital at all to start on. An incubator is easy to manage and takes but little time, one hour a day being sufficient. You can hatch all the fertile eggs, and you can hatch them early, before you get hens to sit. I have now five incubators made and expect to raise 5,000 chicks next year, and I know I can clear 50 cents on each chicken. I only have a small house and lot; but you need but little room when you sell them so young. This is work that any woman, though in feeble health, can do. In fact, it is only good exercise and it is very profitable. I know there are thousands of poor people who would turn their attention to poultry raising, if they only knew how much money they could make at it. I hope that many of your readers, who are out of employment or have leisure time, will try the poultry business and report their success.—*Evening Post.*

Books and Periodicals.

HOME GYMNASTICS for the Preservation and Restoration of Health in Children and Young and Old People of both Sexes, with a short method of acquiring the art of swimming by Prof. F. J. Hartelius, M. D., Principal Lecturer at the Royal Gymnastic Central Institute, Stockholm. Translated and adapted from the Swedish original by special permission of the author by C. Löfving; with thirty illustrations. Philadelphia: J. B. Lippincott & Co.

This is a scientific work based upon the anatomy of the body, and yet with its illustrations it is one in which most boys will become interested. It will be valuable in suggesting the way to develop the physical part of our being, which is too frequently neglected. Some of the exercises, it seems to us, are very severe, but they can be performed with comparative ease by long practice.

INFIDELITY A FAILURE: The Hershey Lectures. Scott F. Hershey, Columbus, Ohio. A. H. Smythe, Publisher. 1882. Pp. 165. For sale by Reformed Publication Co., Dayton, O. Sent by mail, post-paid, to any address for $1.00.

This book contains three lectures. The first is entitled, "Infidelity in Conflict with our Civilization"; the second, "Seventeen Reasons Why I Believe the Bible"; the third, "Thomas Paine." The author gives the testimony of History as to the effect of Infidelity, in the course of which he reviews the unbelief of the old world, and shows that liberty, true learning, science, art, and good morals have been fostered by Christianity. The lectures have been delivered in many places, and are commended by the press.

THE CONTINENT, an illustrated weekly magazine, conducted by Albion W. Tourgee. Contents for third monthly part: Illustrated articles: Iste Semoli, by Chas. H. Stephens; An Old Friend in a New Dress, by May Cole Baker; New Boston, by Edward S. Crosby; Three Stages in American Literary Development, by Helen Campbell; A National Pastime, by S. P. Scott. Illustrated poems: The Blue Jay, by Donn Piatt; A Fancy for the Month of March, by Edith M. Thomas; Easter Flowers, by J. Zitella Cooke. Unfulfilled, a poem, by Robertson Trowbridge; Leaves from the Journal of a Tramp, by Henry Lichfield West; Robin in the Snow, a poem, by Sarah L. Jones; Belinda, a novel, by Rhoda Broughton; The Lost Estate, a poem, by Theodore H. Hill; Hot Plowshares, a novel, by Albion W. Tourgee; The Vanished Light, a poem, by Jennie S. Judson; American Manners, by Anna B. McMahan; One Man and One Woman, a poem, by Mollie E. Moore; "Old Perry," by Frederic Phillips; The Bottom Drawer, a poem, by Mary A. Barr; Over the Way, a poem, by Mary Lawton; Some Prandial Observations on "Culture," by Lewis M. Hosea; Eyes Versus Lips, a poem, by Jennie S. Judson; Flower Talk—Next Summer's Garden, by Eben E. Rexford; Beyond Yellow Lilies, by Nannie Huston Banks; Ideals, a poem, by Henry A. Lavely; Easter Bells, a poem, by Rose Hartwicke Thorpe; Easter Song, a poem, by E. T. Fairchild; A Looker-on in Paris, by Louise Chandler Moulton; Gen. Featherstonhaugh and His Mask, by Wm. M. Baker; The Household, by Helen Campbell; Migma, editorial; The Bookshelf; New Books—Scientific; Reference Calendar—The Drama; In Lighter Vein.

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THE LUTHERAN QUARTERLY. Edited by M. Valentine, D. D., E. J. Wolf, D. D., Prof. P. M. Bikle, with the special co-operation of S. Sprecher, D. D., LL. D. and C. A. Stork, D. D. April, 1883. Contents: The Liturgical Question, by F. W. Conrad, D.D., Philadelphia, Pa.; The Ultimate Ground of Knowing and Being, by President David J. Hill, Lewisburg, Pa.; The Lutheran Doctrine of the Real Presence of the Body and Blood of Christ in the Lord's Supper, by J. G. Morris, D. D., Baltimore, Md.; Westcott and Hort's Greek Testament and the Textus Receptus, by Rev. Prof. J. W. Richard, M.A., Carthage College, Carthage, Ill.; Biographical Sketch of Rev. A. D. Rowe, A.M., the First Children's Missionary to India, by Rev. Jacob A. Clutz, A. M., Baltimore, Md., Cor. Sec. Board of Foreign Missions; Literary Intelligence; Notices of New Publications.

Terms: $3.00 per annum, in advance.

ORIGIN OF THE STARS AND STRIPES. Root & Tinker, 102 Nassau street, New York, have sent us a neat little pamphlet on the above subject, containing an interesting account of the Washington Family in England. It is accompanied by an illumined chart giving a fac-simile of "Brass" in the Great Brighton Church, Northamptonshire.

THE WORK OF THE CHURCH: What it is and how it should be done. This is the title of a four-page "Tract for the Times," sent out by the Reformed Publication Board, Dayton, O. Price, 50 cents per 100, post-paid. It takes the ground that every branch of the Church has its genius and mission, gives a brief statement in regard to the Reformed Church, and dwells more particularly on her internal work. It cites the statistics of the Synod of Ohio with her institutions, and urges harmonious and universal activity.

"SALVATION IN JESUS" is the title of another tract issued by the Reformed Publishing Co., Dayton, O. It is a one-page tract, containing an earnest personal appeal supported by texts of Scripture. On the back of it is a form of "Application for Church Membership." It is sold at 25 cents per 100. We believe it will do good, and would like to see it widely circulated.

LITTELL'S LIVING AGE. The numbers of the LIVING AGE for March 31st and April 7th contain Corea, Quarterly; Siena, Contemporary; Le Marquis de Grignan, Cornhill; The Vulgar Tongue, and the Humorous in Literature, Macmillan; Francis Lieber, St. James' Magazine; Sketches in the Malay Peninsula, Leisure Hour; "John Inglesant" on Humor, and Spoiling the Lakes, Spectator; John Richard Green, Athenæum; with instalments of "No New Thing" and "The Ladies Lindores," and the usual amount of poetry.

☞The No. for April 7, begins a new volume. For fifty-two numbers of sixty-four large pages each, or more than 3,300 pages a year, the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with the LIVING AGE for a year, both postpaid. Littell & Co., Boston, are the publishers.

THE ORIGIN AND PURPOSE OF AFRICAN COLONIZATION. Being the Annual Discourse delivered at the Sixty-fifth Anniversary of the American Colonization Society, held in the New York Avenue Presbyterian Church, Washington, D. C., Sunday, January 14, 1883, by Edward Wilmot Blyden, LL.D., President of Liberia College. Published by request of the Society. Washington City: Colonization Building, 450 Pennsylvania, Avenue. 1883.

This sermon throws a great deal of light upon the subject of African Colonization, the mission of which is not yet complete. It needs funds, that the work commenced years ago may produce its proper effect.

ADDRESS OF THE HON. DANIEL AGNEW, LL. D., before the House of Representatives of Pennsylvania, January 31st, 1883, in response to a resolution of the House adopted January 2, 1883, including several portions omitted by the Speaker in consequence of the condition of his voice and want of time. Allegheny City, Pa. 1883.

This address is by one of Pennsylvania's most distinguished jurists, who was entrusted with the task of drawing up the Prohibition Amendment. He departed from the formula used in sending petitions to the Legislature, and incurred the wrath of some of the radicals, but the wisdom of his course is fully justified.

Married.

At St. Clairsville, Pa., by Rev. C. J. Musser, Mr. J. E. Darr, of Six Roads, Pa., to Miss Lizzie C. Moore, of Fishertown, Pa.

On the 18th of February, in Littlestown, by Rev. J. Kretzing, Mr. Wm. Rittase to Mrs. Clarissa Overdeer, both of Adams county, Pa.

On the 1st inst., at the Reformed parsonage, Wyoming, Del., by Rev. Newton J. Miller, Mr. Jacob R. Killen to Miss Armina Jarrell, both of Viola, Del.

On the 27th of March, at the residence of the bride's parents, by Rev. S. K. Gross, assisted by the Revs. W. B. Fox, J. Kehm and O. F. Waage, the Rev. D. H. Reiter, of Quakertown, Bucks county, to Miss Emma C. Gross, daughter of the first-named clergyman.

On the 22nd ult., at the residence of the bride's mother, by Rev. T. F. Hoffmeier, Daniel J. H., eldest son of Martin H. Beachley, Esq., to Miss Amanda C., youngest daughter of the late Eli Routzahn, all of Middletown Valley, Frederick county, Md.

Obituaries.

DIED.—At Sharpsburg, Md., March 14th, Mrs. Ann Maria Smith, aged 85 years, 6 months and 12 days.

Mrs. Smith, whose maiden name was Rohr, was born in Frederick City, Md., Aug. 23d, 1797. She was united in the bonds of matrimony to Capt. David Smith, Sept. 2d, 1820, at Frederick, by Rev. J. Helfenstine, in which union they lived happily together until Aug. 7th, 1869, when the husband died. Ten children were born to them, of whom but three sons are now living. Both were consistent members of the Reformed Church to the end of life. As a faithful follower of the Lord Jesus Christ, mother Smith was permitted to know God, so far as this is possible, here upon earth already, but this knowledge was, no doubt, only a foretaste of that referred to in the apocalypse of St. John, where he says: "They shall see his face; and his name shall be in their forehead"—the words upon which her funeral discourse was based.

Her unusually bright mind was always active in the way of observing and of gaining information, and this proved to be a source of much pleasure and comfort to her in the evening as well as in the noonday of life. During such a long life God's guiding hand would often be seen in the varied experiences of joy and of sorrow that are incident to this earthly pilgrimage. Having been placed over a household early in life the many vicissitudes which such a position involves were experienced by her. The death of her husband, some fourteen years previous to her own, and that of her son, Dr. Frisby Smith, husband of Dr. E. V. Gerhart's sister, Mrs. Lizzie B. Smith, of Lancaster, Pa., several years previous to his father's, together with the still earlier deaths of others and the scattering of the rest of the family, would naturally bring sorrows and inflict wounds which the Great Physician above alone could heal. But in spite of the trials of life she always retained a cheerful and happy disposition. She, moreover, found a pleasant home in her declining years with her youngest son, Dr. G. Finley Smith, at Sharpsburg, Md., who together with his wife did everything that would minister to her comforts and wants, and that filial affection and gratitude could suggest. Having thus learned patiently and faithfully in the rigid school of earthly experience, mother Smith has no doubt been advanced to an infinitely higher grade and form of knowledge than that which she ever possessed before, yea, to the beatific vision of God itself.

"Oh joy! oh bliss! for I shall see His face,
And wear His blessed name upon my brow!
The name that stands for pardon, love and grace,
That name before which every knee must bow.
No music half so sweet can ever be
As that dear name which He shall write for me!"

A. C. G.

DIED.—At Elizabethtown, Pa., March, 1883, Mrs. Barbara Reem, wife of Adam Reem, Esq., aged 65 years, 2 months and 6 days.

On Easter eve when the Church was preparing her praises to greet the risen Redeemer, our neighbor and long-time friend, Barbara Reem, departed this life, to celebrate holy Easter in the presence of her Lord.

She deserves this public notice of her death for many reasons. She had a wide acquaintance among the ministers of our Church, and was greatly beloved by a large circle of acquaintances. Born of godly parents, she was in early infancy ingrafted into Christ by holy Baptism, and in due time received into full membership in the Church by confirmation. During many years of sore trial, when the cry, "Here is Christ, and there is Christ," rose on all sides, and many fell away from the faith of their fathers, she remained steadfast in the doctrines of her Church.

In a modest and quiet way she did what she could to tide the congregation safely over those troublesome times, and when a better day dawned and the Church teemed with new life, her joy roused her to yet greater energy.

We needed her, we thought, but it pleased the Lord to call her to rest; and though we weep, we rejoice to know that her sorrows have ended, and that she is blessed forever more. Being childless, she opened the doors of her comfortable home to the children of other relatives and strangers. Thus she raised to Christian womanhood quite a large number of girls, many of whom wept over her remains, as over those of a mother.

On Wednesday in Easter week we laid her body to rest, in the firm hope of a joyful resurrection and reunion in the world to come. P.

DIED.—In Bedford county, Pa., March 16th, 1883, Mrs. Hannah Claycomb, aged 70 years, 8 months and 1 day.

DIED.—In St. Clairsville, Pa., March 24, 1883, Mr. John Nagle, aged 34 years, 10 months and 4 days.

Entered into rest, March 13, 1883, at Lancaster, Pa., Mrs. Ellen W. Suter Good, wife of Henry Ellett Good, and daughter of Elder J. Rudolph Suter, aged 22 years.

DIED.—In Hopewell township, Bedford county, Pa., March 26th, 1883, Mr. Christian Spiece, aged 69 years, 11 months and 15 days.

Religious Intelligence.

At Home.

For all Catholics in his diocese abstaining from liquor during Lent Cardinal Manning obtained plenary indulgence from the Pope.

Rev. Isaac L. Nicholson, D. D, Rector of St. Mark's Episcopal Church, in this city, has declined the office of Bishop recently tendered him by the Diocesan Convention of Indiana.

It is stated that one-tenth of the young preachers pursuing their studies at the Southern Baptist Theological Seminary in Louisville, Ky., intend to labor in the foreign field. The first day of each month is set apart for a missionary meeting for professors and students.

The will of the late S. L. Crocker, of Taunton, Mass., bequeaths $10,000 to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, $5,000 to the Massachusetts Board of Missions, and $5,000 to Brown University to endow a scholarship to be called "Caroline Crocker." He also gives $10,000 to the local parishes.

A general convention of Baptists has been called to meet in Saratoga in May to consider the subject of Bible work. The delegates are appointed by State Conventions, the representation being one delegate for each 1,000 members of the denomination. Nearly or quite all the Northern States have appointed delegations; but only one or two Southern States have done so.

The Episcopalians propose to establish a Divinity School in Colorado. It is said to be almost impossible to get pastors from the East, as the field is a hard-working and underpaid one. So it is the plan of the bishop and of the dean to found a Divinity School for the training of young men for the ministry. They have a frame building to begin with, but want at least $20,000 endowment.

The Russian Chapel which has been supported by the Russian Government at New York for thirteen years is to be closed. The pastor, the Rev. Nicholas Bjerring, states that this action of the Government is for economical reasons; that the ecclesiastical government needs all the money it can obtain to use in Russia. Mr. Bjerring has lately joined the Presbyterians, and will remain in this country.

The Feast of the Patronage of St. Joseph occurs April 15, when the golden jubilee of the establishment of the Catholic Church in the Province of Maryland, which includes Maryland, Virginia, Pennsylvania, New York, Massachusetts, New Jersey, and the District of Columbia, will be celebrated. This Jesuit anniversary will be held in the Church of St. Francis Xavier, of New York, and the Rev. Robert Fulton, of Brooklyn, is announced to deliver the sermon.

The First Presbyterian Church of Marion, Ohio, Rev. Edwin B. Raffensperger, late of Philadelphia, pastor, received on Sabbath, April 1st, fifty-four new members, all but four on profession of their faith. Their ages range from 11 to 93 years. Baptism was administered to twenty-seven of this number. Many others are still under the special care of the Session and will probably be receive at the next communion. The interest began during the the week of prayer. The pastor has preached nearly every day for two months.

STATUE OF MARTIN LUTHER.—*The 400th anniversary of his birth.*—A number of prominent gentlemen favorable to the movement inaugurated at Washington to place a statue of Martin Luther in the Capital of the nation, met in the rooms of the Young Men's Christian Association recently, to make some arrangements to bring this worthy undertaking to the notice and support of the citizens of Philadelphia. Among those present and interested in the movement were Hon. Daniel M. Fox, ex-Governor, John F. Hartraft, ex-Governor James Pollock, George H. Stuart, John E. Graeff, Prof. F. A. Muhlenberg, of the University of Pennsylvania, and other well-known gentlemen of Philadelphia.

The following was offered by Mr. John E. Graeff, and adopted as the sense of the meeting:

Recognizing in Martin Luther one of the most illustrious benefactors of our race, to whose influence Americans are largely indebted for the civil and religious liberties which they enjoy, we cordially approve of the movement to place a colossal statue of the great Reformer in the capital of our nation, to be unveiled on the 10th of November next, the four-hundredth anniversary of his birth. We regard the design of this movement as eminently deserving of the favor and support not only of Germans and their descendants in America, but of all Protestants of all nationalities who have come to this country to enjoy more fully their personal freedom and rights of conscience, which Luther announced more than two hundred years before our Revolutionary fathers proclaimed them in their immortal Declaration of 1776.

We therefore commend this undertaking to honor the memory of the great "Liberator of modern thought," as alike befitting the American people and worthy of the greatness of his services to all mankind.

On motion of ex-Governor Pollock, a local committee to arrange for carrying out the object of the meeting was appointed as follows: Hon. D. M. Fox, chairman, John E. Graeff, John A. Wiedersheim, W. H. Staake, W. C. Stoever and Professor V. L. Conrad.

Hon. D. M. Fox was also appointed a member of the National Committeee.

Contributions from all favorable to this worthy undertaking are solicited, and should be sent to Hon. Daniel M. Fox, treasurer, 508 Walnut street, Philadelphia.

Abroad.

The Russian chapels at Stockholm (Sweden) and Weimar (Germany) are closed, and the chapel at Stuttgart is to be closed before long.

The Rev. George F. Pentecost, who has just returned from England, says that during Mr. Moody's seven months in Scotland from ten to twelve thousand souls were converted.

Yung Wing, the new Chief Magistrate of the city of Shanghai, is a Christian, and has an American wife. He is a graduate of Yale College, and the original promoter of the scheme of educating Chinese boys in the United States.

On the railways in India "Zenana-cars" are provided in which the native women can travel in seclusion. Frequently the missionary women avail themselves of these cars, and thus enjoy good opportunities for religious work.

The Presbyterian Sunday-school Society for Ireland has on its roll 1,004 schools, 9,055 teachers, 74,838 scholars (average attendance). It has circulated 65,000 system of lessons, sold 539,454 volumes, and granted 14,805 volumes. The income for the past year was £665 13s. 6d., exclusive of a legacy of £300 from the late Mr. Bartley.

The French Chamber of Deputies is paving the way for the introduction of the voluntary system in the Roman Catholic Church. It has passed to the second reading a bill which empowers communes to provide for heavy repairs on churches belonging to them. Hitherto they have been instructed to provide residence for priests and pastors, and to make grants for buildings used for public worship.

The Rev. H. B. Wilson's unanimous nomination by the Irish Presbyteries for the Moderator's chair is deemed by the Instrumental Music party as a triumph. The present excellent Moderator belongs to the same party. Mr. Wilson's speech in the last Assembly was an able and eloquent defence of the position and platform of the instrumentalists, and made an impression that has culminated in the present action of the Presbyteries.

A movement looking towards the expulsion of the Jesuits from the Isle of Jersey has been inagurated there. When the Jesuits were expelled from France some of their English sympathizers purchased for them an estate on the island. Recently their settlement there has been viewed with ill favor by some of the natives, and this agitation has been started with the object of driving them off the island. Notice of a bill having that end in view has been given in the States Assembly.

Recently Pope Leo XIII completed his seventy-third year, and received the congratulations of the cardinals therefor and, also, for the fifth anniversary of his coronation. The next day of the anniversary the Pope celebrated mass in the Sixtine Chapel, the public being admitted without ticket for the first time since 1870. As the Vatican organ had announced that the usual practice would be followed, surprise has been caused, but it is taken as another proof of the Pope's desire to break away from his extreme advisers. The number of persons attempting to attend the service was very much larger than could possibly be accommodated.

From all parts of Italy applications are sent to Signor Matteo (president of the Waldensian committee) for evangelists, and petitions have lately been received from Capua, and Giarre in Sicily, while the Syndic of Castragiovanni has offered a building for the holding of services. Unfortunately the committee is not in position to grant the many demands, for they have to struggle against a deficit of about $4,000. The collections last year amounted to 56,516 lire (about $11,250), which are not sufficient to defray the expenses of the growing work. Without counting the churches in the Italian Alpine valleys, there are now scattered in different parts of Italy, from Piedmont to Sicily, 41 churches, 36 stations and 152 places visited from time to time. During the past year there have been 120 laborers in this field, wherein 492 Roman Catholics have been converted, and have joined the Waldensian Church, making a total of 5,214 souls, of whom 3421 are regular communicants. The great difficulty encountered is the want of proper places of worship. Efforts are now making to build suitable churches, and it is expected that one will soon be opened in Rome and another in Naples.

It is very annoying when in the bath, to drop the soap and have to feel for it. The Ivory Soap *floats*, and is without exception the most luxurious soap for bathing. It lathers freely, and is easily rinsed off, leaving a sense of cleanliness and comfort attainable by no other means.

$5 to $20 per day at home. Samples worth $5 free. Address STINSON & Co., Portland, Me.

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An English veterinary surgeon and chemist now traveling in this country, says that most of the horse and cattle powders sold here are worthless trash. He says that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose, one teaspoonful to one pint of food; sold everywhere, or sent by mail for 8 letter stamps. Send for circular.
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Indiscreet—you certainly will be, if you buy your Spring Overcoat without knowing what Oak Hall can do.

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Out of old stock. Yes, to keep old goods is a lost art in Oak Hall.
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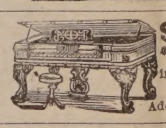

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1883. 1883.
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IMITATION BAKING POWDERS.

TO THE PUBLIC:

The public is cautioned against the practice of many grocers who sell what they claim to be Royal Baking Powder, loose or in bulk, without label or trade-mark. All such powders are base imitations. Analyses of hundreds of samples of baking powders sold in bulk to parties asking for Royal have shown them all to be largely adulterated, mostly with alum, dangerous for use in food, and comparatively valueless for leavening purposes.

The public is too well aware of the injurious effect of alum upon the system, to need further caution against the use of any baking powders known to be made from this drug; but the dealer's assurance "Oh, it's just as good as Royal," or "it's the genuine Royal, only we buy it by the barrel to save expense of can," etc., is apt to mislead the unsuspecting consumers into buying an article which they would not knowingly use in their food under any consideration. The only safety from such practices is in buying baking powder only in the original package, of a well known brand, and a thoroughly established reputation.

Royal Baking Powder is sold only in cans, securely closed with the Company's trade mark label, and the weight of package stamped on each cover. It is never sold in bulk, by the barrel, or loose by weight or measure, and all such offered the public under any pretense, are imitations.

If consumers will bear these facts in mind, and also see that the package purchased is properly labeled, and the label unbroken, they will be always sure of using a baking powder perfectly pure and wholesome, and of the highest test strength in the market.

J. C. HOAGLAND, *President*,
Royal Baking Powder Co., N.Y.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, April 9, 1883.

COTTON was dull and steady on a basis of 10⅝c. for middling uplands; 10c. for low middling, and 9c. for good ordinary. Receipts: Gross, 582 bales; net, 450 bales.

FLOUR.—We quote supers at $3.25@3.75; winter extras at $3.75@4.25; Pennsylvania family at $4.87@5.12, as to quality, chiefly $4.87@5; Ohio and Indiana do. at $5.10@6.15; St. Louis and Southern Illinois do. at $5 25@6.15; Minnesota clears at $5.25@5 62; do. straight, $5.75@6.25; do patent at $6.75@7.50, and winter patent at $6.25@6.90, as to quality. Rye Flour was dull at $3 75 for good Pennsylvania.

WHEAT.—Sales of 1800 bushels D laware fultz at $1.17; 1800 bushels long berry red on track at $1.20@1.21; 600 bushels mixed in grain depot at $1.13; 3400 bushels No. 2 red in elevator at $1.17, with that asked and $1.16½ bid at the close for April; 5000 bushels May at $1.18¾ and 5000 bushels do. at $1.18¼, closing at that asked, with $1.19¼ bid on call for June but offered later at $1.19¼, with $1 19 bid, and $1.16 bid and $1.17 asked at the close for July.

CORN.—Sales reported comprised 1200 bushels rejected at 60@60½c.; 1200 bushels No. 3 in grain depot at 63c.; 1200 bushels steamer on track and in Twentieth street elevator at 63c.; 600 bushels Delaware sail mixed on track at 64c.; 15.000 bushels sail mixed April at 62½@62⅝c.; 50,000 bushels do. at 62½c.

OATS.—Sales reported comprised 1 car No. 3 white at 53½c.; 7 cars No. 2 do. at 54¼@54½c., with 53¾c. bid and 54c. asked for April.

RYE was dull, with sales of 500 bushels Maryland in grain depot at 65c.; Pennsylvania held at 68c.

SUGARS AND MOLASSES.—Raw Sugars were quiet and steady at 7@7⅛c. for fair to good refining muscovadoes. Refined were firm and fairly active at 8¼c. for granulated; 8⅝c. for crystal A, and 8⅜c for confectioners' A. Molasses was steady, with sales of 1 cargo Matanzas to arrive at 32c., and 1 cargo Sagua to arrive at 32½c. for 50 test.

POULTRY.—We quote live Chickens at 17@18c.; Roosters, 10@12c.; live Turkeys and Ducks, 16@18c.; Geese, 11@14c; dressed Turkeys, nearby choice to extra, 21@25c.; do. do. Western, 20@23c.; common to medium, 16@19c. Dressed Chickens, choice to extra, 18@21c.; exceptional lots 22c.; do. common, 15@17c. Dressed Ducks, 17@20c.

PROVISIONS.—We quote Mess Pork at $19.50; shoulders in salt, 8c.; do. smoked, 8¾@9c.; pickled shoulders, 8⅝@9c.; do. smoked, 9¼@10c.; pickled bellies, 11¾@12c.; smoked do., 12¾@13c.; smoked salt bellies, 12@12½c. Loose butchers' Lard, 11c. Western steam do., $11.50; city refined, do., 11¾@11⅞c. Lardstearine, 11⅜c.; Oleo do., 9¾@10c. Beef hams, $22@23, as to brand; Smoked Beef, 14@15c.; sweet-pickled hams, 11⅝@12¼c. for heavy to light averages; smoked Hams, 13@14c. Extra India Mess Beef, $27, f. o. b.; city family do., 16; packet do., $15. City Tallow, in hhds., 8@8¼c.; country do., in barrels, 7½@8c., do. in cakes, 8¼c.

BUTTER.—We quote Pennsylvania fresh creamery extras at 30@31c.; do. firsts, 25@27c.; Western do. do. 29@30c; do. firsts, 23@25c.; June creamery, 12@15c., as to quality; imitation creamery, 18@23c.; Bradford county new extras, 26@27c.; selections, 28c.; New York State fresh dairy extras, 24@25c.; do. fair to good, 20@22c.; do. Western dairy extras, 16@18c.; do. firsts, 12@14c. Rolls, choice to fancy, 15@16c.—few, if any, here; do. fair to good, 12@13c.; common shipping grades, 9@11c. Prints, fancy, 37@38c.; do. firsts, 30@33c. do. seconds, 25@28c.

CHEESE.—We quote New York full cream choice at 14½@14¾c.; do. fair to good, 13½@14c.; Ohio flat fine, 14c.; Pennsylvania part skims, choice to fancy, 9¾@10c.; do. fair to prime, 8½@9½c., and full skims, 5@7½c., as to quality.

EGGS.—Sales in round lots on a basis of 17¾@18c. for Western and 18c. for near-by extras, with these rates freely bid and few sellers of near-by stock below 18¼c., at the close of 'Change. Supplies have been much reduced. Jobbing prices 1c. above these quotations.

PETROLEUM.—The market for export continued dull and nominal at 8¼@8½c., as to test, for refined in barrels, and 10¾@11c., as to brand, for do. in cases.

HAY AND STRAW.—Quotations were $16 for choice York State, exceptional lots reaching $17; $15 for No. 1, and $12@14 for poor to fair. Rye Straw was dull at $12@12.50.

SEEDS.—Clover was quiet at 14½@15c. for new, as to quality; jobbing sales ½c. higher. Timothy was neglected and nominal; car lots of good and prime were offered at $1.70@1.75 without buyers. Flax was scarce and firm at $1.55 for pure.

FEED.—Sales of 1 car prime winter Bran on track at $19.25; 2 cars choice red Middlings at $20, and 1 car do. white do. at $22.50.

Live Stock Prices.

The receipts for the week were: Beeves, 2400; sheep, 9000; hogs, 3800. Previous week, Beeves, 2900; sheep, 9000; hogs, 3500.

BEEF CATTLE.—Quotations: Extra, 7½@7¾c; good, 7@7¼c.; medium, 6¼@6¾c.; common, 5¾@6⅛c.; fat cows, 4¼@5½c.; slippery do., 3@4c.

CITY DRESSED BEEVES were fairly active and prices closed higher at 9½@11¼c., while fat cows also advanced, the commonest grade bringing 8c. Western dressed were fairly active and closed at 10@10½c.

HOGS were in fair demand at previous rates. Quotations: Extra, 11⅜@11½c.; good, 11@11¼c.; medium, 10½@10⅝c.

MILCH COWS were in fair demand at $35@75.

SHEEP.—Extra, 7⅛@7⅜c.; good, 6¾@7c.; medium, 5¾@6⅝c.; common, 4¾@5¼c.; Fall lambs, 6@8c.; Spring do., $4@8 per head; veal calves, 7@8¾c.

WITHIN THE LAST TEN YEARS there has been no appreciable falling off in the mortality of consumption "by the use of the hypo-phosphites." CHURCHILL. Dr. Williams acknowledges that with Cod-liver Oil he has not cured 2 per cent. of his patients, and since the introduction of the hypo-phosphites he has cured 75 per cent. CHURCHILL. Drs. WILLIAMS & BENNETT state that it is almost a specific for night sweats. VITALIZED PHOSPHITES manufactured by F. CROSBY Co., 666 Sixth Ave., N. Y. For sale by druggists, or by mail, $1.00.

Prairie fires are raging south and east of Bismark, D T.

TESTED BY TIME. For Throat Diseases, Colds and Coughs, BROWN'S BRONCHIAL TROCHES have *proved* their efficacy by a test of many years. Price 25 cents.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of lowest, short weight, alum or phosphate powders.
Sold only in cans. Royal Baking Powder Co., New York.

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Address J. C. McCURDY & CO., Philadelphia, Pa.

BARLOW'S INDIGO BLUE | **The Family Wash Blue.** For sale by Grocers. WILTBERGER, Prop'r. 233 N. Second Street, Phila'a.

Spring, 1883,

AT

John Wanamaker's.

NOTE.—Mr. Wanamaker extends an invitation to every reader of the MESSENGER to visit his store whether to see or to buy. One of the pleasant things about the store is the fact that one can go all over it, either alone or with a guide, with perfect freedom, and without ever being asked to buy a thing.

Satins of eighteen colors have come at $1.25. Already we had satins at 75 cents and $1 of about the same number of colors. There is something very singular in the colors of this season; and the singularity shows in satins quite as markedly as in anything.

Gros de Suez (Gros de Londres is the very same) is a fine-ribbed silk with a heavy rib here and there. The effect is rather of heavy ribs made apart upon a flat surface. One of the new silk fabrics, which seems likely to be a favorite. In the new colors, of course; $1.35.

More of the same $1.25 black rhadame for $1.

Next outer circle, south entrance to main building.

We are fortunate in pongee silks. The new tariff is going to let them down a trifle; and we have probably discounted the change. $9.50 to $11 a piece of about 20 yards.

We "sponge" pongees without charge, if the buyer prefers. Sponging takes out a little of the stiffness of the silk, but improves rather than hurts the lustre; but, of course, the object of sponging is to make it unspottable by water.

We have also a most extensive and varied collection of pongee embroideries; up to $8 a yard.

Next outer circle, south entrance to main building.

Handkerchiefs, unless bought with great care and skill, are liable to be half-cotton. Linen ought to mean pure-linen, because cotton mixes with it so invisibly. We never had a part-cotton handkerchief in the store.

Linen lawns ready; all new; and all the designs new, except dots, which can't be new, of course. We stick to small figures, though most merchants will have large figures.

We stick to pure-linen lawns too at 25 to 37½ cents, though almost everybody else will sell cotton-and-linen down to 15 cents. We *will not* sell mixed cotton and linen, except at extraordinary prices. There's a good deal of satisfaction in having things true.

Outer circle, south entrance to main building.

Spring dresses ready-made, of flannel, cloth, miscellaneous dress stuffs and silks, low priced dresses, are ready; down to $6 for the very lowest; and that is very similar to one that was much liked at the same price last year.

1301 Chestnut, second floor. Take car in 1305.

Large plaid cotton-and-wool dress-stuff, such as always costs 50 cents a yard, is here for 25 cents; 40 inches wide; fifteen patterns. The colors and patterns are satisfactory; and there's nothing whatever in the stuff to call for such a price. If we sought to get full value for everything regardless of cost, we should sell this at 50 cents. We don't.

Fourth circle, Thirteenth-street entrance.

Silks—An advertisement ought to say what a salesman ought to say; but a salesman has the advantages of having his hearer before him, and of having his topic chosen for him. We may choose the topics that you, the reader, care nothing about and we may say what you know already.

Trade here is more of a medley than anybody outside knows. We have need of more varied goods than anybody outside knows. Silks are as various as anything can well be. We try to have every sort that anybody wants.

If you ever want to see Hamburg embroideries at their best, now is the time, and here is the place. We are more than satisfied with the collection that has been gathered.

Next outer circle, City-Hall square entrance.

We sell:

Silks,	Muslins,	Furs,
Dress Goods,	Flannels,	Stationery,
Dress Trimmings,	Cloths,	Toys,
Gentlemen's Furnishing Goods,	Upholstery,	Zephyr Embroidery Materials,
Ladies' and Children's Underwear,	Piano Covers,	Gloves,
Corsets,	Carpets, Rugs, etc,	Handkerchiefs,
Baby Clothing,	Fine Furniture,	Fans,
Shawls,	Antique Furniture,	Toilet Articles, Perfumes, etc.,
Hosiery,	Kitchen Furnishing,	Jewelry,
Haberdashery,	Millinery,	Silverware,
Laces,	Hats for Men and Boys,	Crockery, China, and Glassware,
Embroideries,	Shoes of all sorts,	Paintings, Engravings, etc.,
White Goods,	Trunks, Valises, and Bags,	Books,
Linens,	Clothing for Men and Boys,	Etc., etc.,

and almost everything we take back if it doesn't suit. Samples by mail when requested.

JOHN WANAMAKER,

Chestnut, Thirteenth and Market streets and City-hall square. PHILADELPHIA.

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$47 A MONTH and board in your county. Men or Ladies. Pleasant business. Address, P. W. ZIEGLER & CO., Box 80, Phila., Pa.